Cultus Evangelicus:

Or, a brief

DISCOURSE

Concerning the

SPIRITUALITY

AND

SIMPLICITY

OF

New-Testament WORSHIP.

Wilson

John Wilson

Whit. op. t. 1. l. 9. cont. Dur. de Sophism. p. 226. *Itaque nunc ut vides non tantum Judaicæ ceremoniæ, quas ipse Deus præscripsit, sed alias etiam universas, quas homo quisquam tradidit & docuit, quales vestræ omnes sunt, apertissimè prohibentur.*

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Cultus Evangelicus:

OR,

NEW TESTAMENT WORSHIP.

JOH. 4. 23, 24.

But the hour cometh and now is, when the true Worshippers shall Worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth.

IN the former part of this *Chapter* we have the famous *dialogue* that passed betwixt the Lord *Jesus*, and the Woman of *Samaria*, the occasion whereof was this. Our blessed *Saviour* did with unwearied care and industry lay out himself for the gaining and

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winning of ſouls, and the bringing of them to the obedience of his Father. He ſought not ſo much how to make himſelf *great*, as how to make others *good*. He made it his buſineſs to reſcue the poor lapſed and degenerated ſons of men out of the paws of *Satan*, whom he ſaw hurrying them away towards deſtruction: and reduce them into a ſtate of peace and ſafety. And though he met with great oppoſition herein (the *dragon* and his *angels*, with united force, and inflamed rage banding againſt him) yet, as was foretold, *the pleaſure of the Lord* did *proſper in his hand*; *and he ſaw of the travel of his ſoul*; the people following him in great multitudes from *Galilee*, and from *Decapolis*, and from *Jeruſalem*, and from *Judæa*, and from beyond *Jordan*, admiring his wiſdom, and ſpeaking well of his name. Which the envious *Phariſees* (that *viperous* brood, impatient of whatever tended to the Eclipſing of their own authority, and eſteem) taking notice of, laid their heads together againſt him: and without having any reſpect to the divine *Majeſty* that ſhone in his countenance, the *innocency* of his perſon, *holineſs* of his life, or *eminency* of his works, conſulted how they might deſtroy him. Such was their prodigious unthankfulneſs, and unworthineſs, that the more love he manifeſted to them, the more hatred they ſhewed to him. The more he appeared *for* them, the more they appeared *againſt* him. The more he laboured to *ſave* them, the more they laboured to *ſlay* him; thereby giving him occaſion to complain of them, as *David* once did of his enemies,

Rev. 12.7.

Iſa. 53. 10, 11.

Mat. 4.25.

Mat. 3.7.

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they rewarded me evil for good. And he being aware of their bloody design, departs from amongst them; and being on his way, he comes to *Sychar* a City of *Samaria* (it is the same with that *Shechem*, and *Sichem* so often mentioned in the Old Testament, where *Joshuah*, and *Eleazar* the *High-Priest* held the first *Council* for the abolishing of strange *Worship*) and so he leaves the proud, self-admiring *Pharisees* that dealt so unworthily with him, and goes and opens the treasures of grace and love to the despised *Samaritans*: thereby verifying that sacred *Oracle*, *thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* Psal. 35. 12. Josh. 24. 1. Mat. 11. 25

Now at this *Sychar*, to which our *Saviour* came, there was a *Well* called *Jacobs* Well. For, we read in the history of the *Patriarchs*, that when *Jacob came to Shalem a City of Shechem, he bought a parcel of Land, of the Children of Hamor and there erected an Altar*: and then (in all probability) made this *well*, which continued till our *Saviours* time, being called by the name of *Jacobs* Well. *Contzen* the *Jesuite* thinks that when *Jacob* was at this place, he did not only make *this*, but many *Wells*. Whether this be true or no, doth not appear, but this is evident, that if when he was at this place, he made many *Wells*, either this only of them all remained till our *Saviours* time, or else was in a way of peculiar eminency, called *Jacobs* Well. Gen. 33. 18. *Consentaneum vero cum eo loci habitarit etiam plures putei os fodisse, In loc.*

It was about the *sixth hour*, that is, about Noon, when our *Saviour* came to this Well. He was weary with his tedious Journey, which

had lasted him, as may be computed, two or three dayes, and here he sits down to rest him and refresh him. And the *Disciples* being gone into the City for provision, he continues there alone. Presently there comes a Woman of *Samaria* to draw Water: and he being willing to make use of all occasions of doing good, enters into discourse with her; which continued so long, till she perceived there was more than ordinary worth in him; till she saw he was a *Prophet*. And having such an opportunity, she presently starts that great *question* so much controverted betwixt the *Jews* and *Samaritans* about the *place* of Worship. Whether she did it out of Womanish *loquacity*, or to pass away the *time*, or to satisfie *conscience*, appears not, but this is evident, that she did it.

Now the Question it self was this; *Whether Garizim where the Samaritans Sacrificed, or Jerusalem where the Jews Sacrificed, were the true place of Worship?* On the one hand, the *Samaritans* held that *Garizim* was it; on the other hand, the *Jews* held, that *Jerusalem* was it. The occasion of this difference (as divers authors shew) happened thus. The *Samaritans* were the off-spring of those Nations, whom *Salmanazar* King of *Assyria*, placed in the Cities of *Samaria*, after he had carryed the ten *Tribes* captive; and at their coming thither, being *Pagans*, they worshipped not the God of *Israel*, but the gods of the *Nations* from whence they came. Hereupon, the *Lord* provoked with their Idolatry, sends *Lyons* amongst them, which molested and slew them. And they

Joseph *Antiq. Judaic. l.*11.*c.*8. *Græcol. p.*381. Epiphan. *t.*1.*l.*1. *hæres.* 14. *p.*30. *Ed. Paris.* Cunæus *de Rep. Hebr. l.*2. *c.*16. *p.* (*mihi*) 208. 2 Kings 17.25.

they apprehending it to be, because they worshipped not the God of the land, they sent to the King of *Assyria*, and informed him how things stood. Upon that, he sends them one of the captive *Priests*, who came and taught them how they should fear the *Lord*; and so, to make sure work, they worshipped both the God of *Israel*, and their *own* God too. And thus it continued till towards the end of the *Persian* Monarchy; at which time *Manasses* brother to *Jaddus* the *High priest* of those *Jews* that were returned from *Babylon*, did contrary to the Law of *Moses*, which forbad contracting Deut. 7. 3. of Matrimony with the forreign Nations, Marry *Nicazo* daughter to *Sanballat* the *Horonite*, then governour of *Samaria*; for which fact *Jaddus* his brother and the other *Jews*, were exceedingly incensed against him, and expelled him from *Jerusalem*. Upon this, he betakes himself to *Sanballat* his Father-in-law, *who* courteously entertains him; and not only so, but upon *Alexander's* the Great, overcoming the *Persians*, he obtains leave of him to build a Temple at *Garizim*, and there he places this *Manasses* his Son-in-law, to perform the Office of *High priest*. Now this was very injurious to the *Jews* and begat great confusion. For, if any had eaten unlawful *meats*, trangressed the *Sabbath*, marryed strang *Wives*, or the like, and were censured and ejected as *unclean* by the *Jews*, they could presently run to *Samaria*, and there be received. And this produced a woful, and irreconcileable *schism* betwixt those two people, insomuch that they lived in perpetual

discord. The hatred betwixt them was so great, that they held it unlawful to *eat* or *drink* with one another. Hence that saying of this Woman to our *Saviour*, *How is it that thou being a Jew, askest drink of me, which am a Woman of Samaria?* Nay such was the hatred of the *Jews* to the *Samaritans*, that though they granted leave to all Nations in the World, to become *Proselytes* to their religion, yet would they not grant it to them. Witness that solemn form of *excommunication*, termed *excommunicatio in secreto nominis tetragrammati*, said to be uttered against them by *Ezra*, and *Nehemiah*. *They assembled the whole Congregation* (saith my Author) *into the Temple of the Lord, and brought* 300 *Priests,* 300 *Trumpets, and* 300 *books of the Law, with as many boyes. And when they sounded their Trumpets, and the Levites sang, they cursed the Samaritans by all the sorts of excommunication, in the mystery of the name Jehovah, and in the Decalogue, and with the curse both of the inferiour and superiour house of judgement, that no Israelite should eat the bread of a Samaritan (whence they say, he who eateth bread of a Samaritan, is as he who eateth Swines flesh) and let no Samaritan be a proselyte in Israel, neither let them have any part in the resurrection of the dead.*

Vid. Selden *de Iure Nat. l.* 2 *c.*5. *p.*177. Ed. *Nov.* Joh.4.9.

Drusius *de trib. sectis l.* 3. *c.* 11. *p.* 135.

And as the *Jews* did thus prosecute their cause against the *Samaritans* with much heat and confidence, so likewise did the *Samaritans* theirs, against them. Though they had the worse of it, yet were they no less peremptory, and stedfast in their way than the former, being ready upon

upon all occaſions to maintain their opinion and diſpute for it. Witneſs the carriage of the Woman in this place: ſhe do's not barely propound the *queſtion* to our *Saviour*, and then wait to hear how he would determine it, but ſtands up and reaſons with him about it. *Our Fathers* (ſaith ſhe) *worſhipped in this Mountain, and ye ſay that in Jeruſalem is the place where men ought to Worſhip.* Now our *Saviour* in anſwer to this great *queſtion*, and for the compoſing of this long difference of no leſs than 400 years continuance, tells her, that the time was approaching wherein the Worſhip of God ſhould be confined neither to *Garizim* nor *Jeruſalem*; yet by the way lets her know, there was a great deal of difference betwixt the Worſhip of the *Samaritans* and the *Jews*: *Ye Worſhip* (ſaith he) *ye know not what, we know what we Worſhip.* There was no compariſon betwixt the Worſhip of the *Samaritans* and the *Jews*. The *Jews* might miſs it in the *manner* of their Worſhip, but the *Samaritans* did not only miſs it in that, but likewiſe in the *object* of it, for they worſhipped they *knew not what*. But in oppoſition both to the Worſhip of the *Samaritans* and the *Jews*, he tells her, that *the hour cometh and now is, when the true Worſhippers ſhall Worſhip the* Father *in ſpirit and in truth, &c.* Which words imply as much as if he had ſaid; the *queſtion* which thou now propoundeſt to me, and hath been diſputed ſo long, with ſo much heat amongſt you, is now of ſmall moment; for God is about not only to alter the *place* but the *manner* of his Worſhip.

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As he will not have his Worſhip limited either to *Garizim* or *Jeruſalem*, ſo neither will he have it limited to the *mode* either of the one place or the other, but will be worſhipped after another *manner*: and the manner wherein he will be Worſhipped is *ſpiritual* and *ſimple*; *they that Worſhip him, muſt Worſhip him in ſpirit and in truth.*

And thus I have, with what brevity I could conveniently, led you down to the words of the Text, and given you an account of the *author*, and *occaſion* of them. To make any *Analyſis* or diviſion of them is needleſs, and therefore without any further ſtay, I ſhall draw from them this point; *That it is the duty of the ſons of men in theſe dayes of the Goſpel to Worſhip God in ſpirit and in truth.* Though all *Chriſtians*, nay all *Nations* agree that there is a God, and that he is to be Worſhipped, yet they do not agree about the manner of it. Some will have him to be Worſhipped one way, and ſome another, according as their *light* and *principles* lead them. Some will have him to be Worſhipped *immediately*, others *mediately* or remotely. Some, with ſlaying of *beaſts*, and bloody *ſacrifices*; others, in a *ſpiritual* and *ſimple* manner, without any ſuch adoe. Some, in the uſe of external *rites* and *ſhadows*; others without them. Now our *Saviour*, who came from his Fathers boſome, and moſt perfectly underſtood his will, undertakes the determining of this controverſie, and ſhews after what manner he would have men to Worſhip him, *They that Worſhip* (ſaith he) *muſt Worſhip him in ſpirit and in truth.*

Doct.

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The point lyes ſo viſibly in the Text, that I need not ſend you to other places of Scripture, to ſhew you the truth of it, and therefore, I ſhall not ſpend time in that. The Method I ſhall obſerve in proſecuting it, is this. 1. I ſhall ſhew what is meant by *Worſhip*. 2. What, by *ſpirit*. 3. What, by *truth*. 4. The *reaſons* of both branches, that is to ſay, wherefore, we muſt *worſhip* God in *ſpirit*, and wherefore, in *truth*. 5. I ſhall lay down one or two *cautions*. And 6. come to the *Uſes*; all which I ſhall diſpatch with plainneſs and brevity.

1. I ſhall ſhew what is meant by *Worſhip*. The word in the Original is προσκυνῆν, concerning the extraction, and derivation whereof the *Etymologiſts* are not agreed. *Zanchy* thinks it's derived of κυών, which ſignifies a *Dog*, and that it is a Metaphor taken from *ſpaniels*, that uſe in ſubjection to their maſters, to couch upon the ground before them. And that which renders it ſomewhat more probable, is, that the Hebrew Words שחה and סגד which ſignifie to *worſhip*, do alſo ſignifie to fall down, or lye proſtrate; as alſo that the Jews both in their *civil* and *religious* worſhip uſed to do ſo. However, others are againſt this derivation, and aſſign another. *Rivet* thinks it is derived of κύω, which ſignifies to *kiſs*; and that which renders this more probable, is that *kiſſing* hath been a very antient *ſymbol* of adoration. Witneſs that of Job, *If my mouth* (ſaith he) *hath kiſſed my hand, this were an iniquity to be puniſhed by the judge, for I ſhould have denyed the God that is above.* A bare *kiſſing* the hand he cannot mean,

Προσκυνῆν eſt more catellorum ad pedes alicujus tanquam domini totum ſe proſternere ſubjectionis gratiâ. Vol. 2. de Secund. præcept. p. 567. Gen. 17. 3. Ruth. 2. 10. Simplex κυνέω. ex κύω oſculari ſignificat, amoris aut bono is cauſâ. Exerc. in Gen. 33. 3. Job. 31. 27, 28.

mean, for that we may reckon amongſt thoſe actions that are indifferent, neither good nor bad; but he means ſuch a *kiſſing* of the hand, as was a ceremony belonging to *idolatrous* worſhip. The Heatheniſh Nations (as *Eſtius* obſerves) Worſhipped the Sun and Moon; and when they ſaw either of them clearly ſhining forth, they ſtretched out their hands towards them, and then laid them upon their mouths and *kiſſed* them: thereby ſignifying that if they could have got to them, they would have kiſſed them, as they did their hands. Their manner was, that if they could have acceſs to their *idols*, they *kiſſed* them; if not, they *kiſſed* their hands in token of worſhipful reverence towards them. So that *Job*, by theſe words intimates thus much: that, if he had done as his Heatheniſh Neighbours did; if he had relinquiſhed the true *God*, and plaid the *Idolater*, as they did, then he had deſerved puniſhment indeed. And in other places of Scripture we find Worſhipping ſet forth by the ſame phraſe. God tells the Prophet *Elijah*, who thought himſelf alone, the only true worſhipper, that he had *ſeven thouſand that had not bowed unto, nor kiſſed Baal.* And the Prophet *Hoſea*, complaining of the wickedneſs of the *Iſraelites*, amongſt other things that he charges them with, this is one, that they ſaid *Let the men that ſacrifice kiſs the Calves.* Whereby it appears, that this heatheniſh Ceremony did not keep it ſelf among the barbarous Nations, where it was hatched, but crept amongſt the *Iſraelites* with whom it found too much entertainment. And the

Solent cultores ſolis & lunæ hâc ceremoniâ &c. in loc.

1 Kings 19. 18.

Hoſ. 13 2.

the ſame *Rivet*, thinks *David* alludes to this cuſtome, when he ſaith, *Kiſs the Son leſt he be angry*. Notwithſtanding this, that προσκυνησις which is uſed to denote worſhip, is derived from κύω, is more than I dare affirm. In the derivations of words, though ſometimes the deſcent be obvious, and afford light, yet many times it is very obſcure and uncertain; and in ſuch caſes we muſt be cautious, what ſtreſs we lay on them. Whether this προσκύνησις come from κυων or κύω, I leave to every one to judge: there be learned men on both ſides.

Non perſuadet vir doctus, &c. *Exercit. in* Gen. 47. 40. He means *Druſius* who thought otherwiſe. Pſal. 2.12.

Let us now from the Name, paſs to the thing denoted by it. The *worſhip* ſet forth by this προσκύνησις, is twofold: it is either *civil* or *religious*. *Civil* worſhip is reverent behaviour towards men, whereby we teſtifie our reſpect to them, proportionably to the eminency we behold in them. Though I call it *civil*, yet I do not ſo ſpeak, as if I thought it not at all *religious*, (for (as a judicious author well obſerves) *it is* commanded by God who is the author of *religion*, and it hath ſome *analogy* with the worſhip which is more properly *religious*) but for that the object (from which acts do uſually receive their names) is *civil*. But to go on; the reſpect teſtified by this kind of worſhip, is commonly expreſſed in the *incurvation* or bowing of the body. So *Abraham*, upon his meeting the three *Angels*, *bowed himſelf towards the ground*. And upon his treating with the children of *Heth*, about a burial place for his wife he *bows himſelf to them*. The word uſed in both places by the *Septuagint* is the ſame with this in the Text.

Honor omnis qui à religione imperatur, aut religione ſuadente exhibetur alicui, dicitur aliquando religioſus. Ameſius *de Conſc. l.* 4. *c.* 1. *p.* 161.

Gen. 18. 2. 23. 7.

Text. What we uſe to ſay of *grace* in reference to *Nature*, that it do's not *deſtroy* but *rectifie* it, the like we may ſay of it in reference to *civility*: it do's not *deſtroy* it in men, but *rectifie* and *regulate* it; teaching them to *whom* to ſhew it, in what *manner*, and in what *degree*. It is ſo far from being an enemy to *civility*, that it greatly promotes it; it ſubdues the *Nabaliſm* and churliſhneſs of mens natures, takes away the gall and bitterneſs of them, and makes them kind and pleaſing. Turn over the hiſtories of all Nations and ages, and you ſhall not meet with any perſons, of more condiſcending, obliging, ſweet deportment, than ſuch as have been moſt eminent for *grace* and *holineſs*. Witneſs *Abraham* in this place; he was a great Lord, and a mighty Prince, and yet how ſubmiſſively and courteouſly doth he carry himſelf to theſe children of *Heth*, who were his inferiours in many reſpects? This being ſo, what ſhall we think of a generation of men amongſt us, that having renounced, and as it were, proteſted againſt the common tokens of *civility*, carry themſelves before Magiſtrates and others to whom they owe obeyſance, like a company of *barbarians* that never knew what civility meant, making a conſcience of putting off the hat, calling a man maſter, and the like? But no marvel; for if it be *religion* that teaches men manners, as certainly it is, we may not wonder that having laid aſide religion, they have alſo laid aſide their manners. This is *civil* worſhip; but it is not this kind of worſhip the Text ſpeaks of, and therefore I ſhall ſay no more of that.

Religious

Religious worship is devout behaviour towards God, whereby we acknowledge his Soveraignty over us, and the dueness of our obedience to him, appearing before him, and waiting upon him, in the way he hath appointed in his Word. This *David* speaks of when he saith, *O come let us worship and bow down, let us kneel before the Lord our Maker.* And this our *Saviour* speaks of when he saith, *they that worship him, must worship him in spirit and in truth.* Now this worship belongs not to either Angels or Saints, their images, reliques, or any such thing, but to the Lord only, whose it is, and from whom we may not alienate it. Hence that of our *Saviour* in another place, *thou shalt worship the Lord thy God, and him only shalt thou serve.* He speaks not of a *civil* worship, or reverence, for therewith we both may and ought to serve others, but of a *religious* worship or reverence, which God hath reserved as a prerogative peculiar to himself. Agreeable hereunto is that of *Athanasius*, *God alone is to be worshipped.* Which words are so point-blank against the proceedings of the *Papists*, that their inquisition at *Madrid* lighting on them in one of his *Index's*, expunged and put them out. *Religious* worship is of a far other nature than civil is; it differs from it, not only *gradually*, as the reverence we give to the King differs from that we give to one of his judges, or Ministers of state, but *specifically* or in kind. As all acts are to be suited *to*, so they are to be denominated *from* their objects, and to bear appellations and titles agreeable to them. Now the

Psal. 95. 6.

Mat. 4. 10. Οὐκοῦν θεοῦ ἐστὶ μόνου τὸ προσκυνεῖσθαι. *Orat.* 3. *Cont.* Arian. *Index expurg.* Sandoval. *in* Athanas. Class. 2. *Cultus qui Deo debetur, eam debet habere rationem ut non modò gradu sed specie etiam, ab omni alio cultu diversus sit.* Camero *in Heb.* 1. 6. *p.* 381.

Tantum distat veneratio sacra & civilis, à religioſâ non gradu tantummodò ſed & ſpecie, imò pluſquam ſpecie. Mede de venerat. Sacra. cap. 1. p. 43. *Vid. etiam* Cham. Ep. Jeſ. p. 32. *ad Coton.*

the objects of theſe two ſorts of worſhip differ as much as may be. The object of the one, is the *Creature*, the object of the other, is the *Creator*. The object of the one, is *humane* and *finite*, the object of the other, is *divine* and *infinite*. And the worſhip we give them muſt be anſwerable. When we worſhip the *creature*, we muſt do it, with apprehenſions and affections becoming the creature; and when we worſhip the *Creator*, we muſt do it with apprehenſions, and affections becoming the Creator. When we appear before *men* and do reverence to them, we muſt do it with apprehenſions of eminency, but ſuch as is *created*, *imperfect*, and *finite*; but when we appear before *God*, and do reverence to him, we muſt do it with apprehenſions of eminency, and that, ſuch as is *uncreated*, *perfect*, & *infinite*. There are two dangerous rocks, we are apt to daſh our ſelves upon; the one is, the aſcribing to the *creature* the perfections of God, by conceiving of him & carrying our ſelves towards him as *God*; and the other is, the aſcribing to *God* the imperfections of the *creature*, conceiving of him and carrying our ſelves towards him as a *creature*. Now to give to the *creature* the Prerogative of *God*, and to charge upon *God* the defects of the *creature*, are equally abſurd and dangerous. It muſt therefore be our care that our worſhip be ſuitable to the object to which it is tendered. That is fit for the *Creator* that is not fit for the *creature*; and that is fit for the *creature*, that is not fit for the *Creator*. In our worſhipping the *creature* we muſt take heed of going *too far*; and in our worſhipping the

Creator,

Creator, we must take heed of falling *short*. As *God* would not have us give to him the honour he hath allowed the *creature*, so neither will he have us to give the *creature* that honour he hath reserved for himself; but we must *give unto Cæsar, the things that are Cæsars, and unto God the things that are Gods*. If we neglect to worship *man*, we offer violence to the commandments of the *second* table; if *God*, then we offer violence to the commandments of the *first*. To worship God and not man is to overthrow that beautiful and comely order he hath established in the world; and to worship *man* and not *God* is to deny him that natural right that belongs to him, and prefer his own *creature* before him, which must needs be a sin of a very hainous nature. We must see therefore, that we worship both *man* and *God*; man with the worship belonging to *him*, and God with the worshhip belonging to *him*; which what it is more particularly, is the next thing I am to speak of. Matth. 22. 21.

2. I am to shew what is meant by *worshipping* God in *spirit*. For the better understanding whereof, let us *first* enquire what is meant by the *simple* term, *spirit*. For, if it be a true rule, that the way to finde out the meaning of a *complex* term is *first* to take it asunder, and seek out the meaning of the *simple* terms included in it, then the way to find out the meaning of the *worshipping* God in *spirit*, is first to take the clause asunder, and seek out the meaning of the *simple* term, *spirit*. We cannot tell what is meant by worshiping God in *spi-*

rit, till we have *firſt* found out what is meant by *ſpirit*, and when we know that, we may eaſily know the other. Now the word πνεῦμα or *ſpirit* is πολύσημον, a word of various ſignifications, too many here to be reckoned up. It is a word that the holy Ghoſt hath made uſe of to expreſs the higheſt and eminenteſt *beings* in the world. There is not any intelligent *being* whatſoever, but it is applyed to it. Sometimes its ſpoken of God, conſidered both *eſſentially* and *perſonally*. Sometimes of *angels* both *good* and *bad*. Sometimes of the *ſoul* of man, and that not only *vital* but *rational*, as it comprehends the underſtanding, conſcience, heart, will, affections, and all the powers thereof. And in this laſt ſenſe, that is, as it is put for the reaſonable ſoul, it uſes to be taken when it is mentioned with the ſervice and duty that we owe to God. Though the ſacred Pen-men put it for ſeveral things, yet when they joyn it with our duty to God, they mean by it the *reaſonable ſoul*, which as it is the interiour, ſo it is the ſuperiour, nobler, and better part of man, whereby only he is capable of knowing *God*, underſtanding his *will*, and doing him ſervice. Witneſs theſe paſſages; *God is my witneſs whom I ſerve with my ſpirit*. And, *I will pray with the ſpirit*. And, *praying always, with all prayer, and ſupplication in the ſpirit*. And ſo our *Saviour* uſes the word in this place, by *ſpirit* he means the reaſonable *ſoul*, or *inner* man, as it ſtands in oppoſition to the *body* or *outward* man. The meaning then, of worſhiping God in *ſpirit* is this; that we muſt not worſhip him only with the *body*, or

John 4.24. Rom. 8. 11. Heb. 1. 14. 1 Kings 22. 21. Luke 8. 55. Eccl. 12 7. Rom. 1. 9. 1 Cor. 14. 15. Eph. 6. 18.

outward

outward man, as heathens and hypocrites use to do, but with the *soul* or *inner* man, which is that which he in all holy addresses mainly looks after. This I might have been larger on, but I shall have occasion to say somewhat of it under the next particular.

3. I am to shew you the meaning of worshiping God in *truth*. And of this passage I may say as *Maldonate* did of another; *perhaps it had been easier, had not men obscured it by their expositions.* Having perused several writers upon it, I find them very different in their apprehensions concerning it. Such of their opinions as are most remarkable, I shall give you an account of, and then recommend to you that which I take to be the true and genuine sense of it.

Nescio an facilior fuisset locus si nemo eum exposuisset in Luc. 11. 11.

1. Some think that by *spirit* in this place, we are to understand the *third* person in the *Trinity*, and by truth the *second*; and that to worship God in *spirit*, and in *truth*, is to worship the *Father* in the *Son*, and the *Son* in the *Holy Ghost*, which is to worship the whole *Trinity*. This way goes *Athanasius*; but as *Tolet* the Jesuit saith truly, *it is difficult to accommodate this to the context.* Had this been our Saviours meaning, he should rather have said, they that worship him, must worship him in *truth* and in *spirit*, than as it is here in *spirit* and in *truth*. But the mistake is evident, and therefore I need to say no more of it.

Epist. ad Serapion.

Difficile est hac accommodare huic contexui. in Loc.

2. Others think, to worship God in *spirit* and in *truth* are one and the same thing; that to worship him in *spirit*, is to worship him in *truth*; and to worship him in *truth*, is to worship in

ſpirit; and ſo they will have the one to be an expoſition of the other. And they ſay to worſhip him in *ſpirit*, and in *truth*, is not to worſhip him under a *viſible* repreſentation or ſimilitude, as if he were a material ſubſtance or body. For, the *Samaritans* worſhipped him under the image of a *dove*, and circumciſed their children in the name thereof. And ſo they will have our *Saviours* words to imply as much as if he had anſwered the woman thus. Thou enquireſt of me concerning the true place of worſhip, whether it be mount *Garizim* or *Jeruſalem*, which is a thing now not very material, for as much as the time is at hand, that the worſhip of God ſhall be confin'd to neither of them. But there is a greater difference betwixt us then that of place, which thou takeſt no notice of, and that is about the object of worſhip; *ye worſhip ye know not what, we know what we worſhip.* q. d. ye worſhip the true God as we do, but ye worſhip him under a *viſible* ſimilitude, whereby it appears ye know him not; *but the hour cometh and now is, that the true worſhippers ſhall worſhip the Father in ſpirit and in truth*, &c. That is, they ſhall not worſhip him under any *viſible* ſhape as you do, but ſhall conceive of him as he is, namely a *ſpirit*. This was the opinion of our learned country man Mr. *Mede*. But notwithſtanding the reſpect I bear to the author, and his excellent works, I conceive this is none of our *Saviours* meaning. For 1. how will it be proved that the *Samaritans* worſhipped God under the ſimilitude of a dove? *L'empereur* a great maſter in critical learning, denies it. And

Diatrib. in loc.

Not. *ad* Benjam. Judelenſem. p. 170.

Cunæus

Cunæus doth not only acquit them from this pretended idolatry of the Dove, but from all idolatry whatsoever. He grants that they did formerly live in idolatry, but withal saith that they wholly renounced it, and that before the time of *Sanballat*, following the religion prescribed by *Moses*. 2. Grant they did worship God as is alledged under the shape of a Dove, yet the *antithesis* or opposition in the words will not admit this to be the sense of them. For, our *Saviour* doth not set the worshipping of God in *spirit* and in *truth* only in opposition to the worship of the *Samaritans*, but also of the *Jews*, who conceived of God as a *spirit*, and so worshipped him. Had he insisted only on the worship of the *Samaritans*, and set worshipping God in *spirit* and in *truth*, only in opposition to their worship, then this sense had carried more probability along with it; but it is evident that this worshipping God in *spirit* and in *truth* stands in opposition as well to the *Jewish* as the *Samaritan* worship, and therefore this cannot be the meaning of them. De Repub. Heb. l. 2. c. 16. p. 273.

3. Others think by worshipping God in *spirit*, we are to understand the worshipping of him not only with the *outward*, but the *inner* man, and by worshipping him in *truth*, the worshipping him in *righteousness*; telling us that ἡ ἀλήθεια and ἡ δικαιοσύνη, *truth*, and *righteousness*, are used promiscuously. *Those* (say they) *worship in righteousness, that worship in truth, and those worship in truth, that worship in righteousness.* Thus *Heinsius*. But this seems not to be the sense; For, though it be very true, that to worship God in *spirit*, is to worship him with the *inner* man, and that

Voi quid sit προσκυνεῖν ἐν πνεύματι *totidem scient quot sunt qui quid sit spiritualiter orare, non ore tenus tantum, intelligunt.* Exercit in loc.

that ἡ ἀλήθεια, and ἡ δικαιοσύνη are put ſometimes the one for the other; yet this ſenſe agrees not with the *adverſative*, which we are to have great reſpect to, as yielding much light to the finding out the meaning of the words. Our *Saviour* tells the woman, *ye worſhip ye know not what, we know what we worſhip, —but* (ſaith he) *the hour cometh and now is, when the true worſhippers ſhall worſhip the* Father *in ſpirit and in truth.* By which *adverſative* it appears, that the worſhipping God in *ſpirit* and in *truth* is a worſhipping of him in ſuch a way, as is different both from that of the *Samaritans* and the *Jews*. And ſo far *Bellarmine* is in the right when he ſaith, *theſe words manifeſtly ſignifie, that our Saviour ſpake of a new way of worſhip, which was not before, and which would have its beginning from him.*

Hæc verba manifeſtè ſignificant dominum loqui de adoratione novâ, quæ antea non erat & quæ initium haberet a Chriſto. t 3. de miſſâ. l. 1. c. 11.

But according to this opinion, the worſhipping God in *ſpirit* and in *truth*, is not different from all former worſhip; in particular, not from that of the *Jews*; for though many of them were hypocritical and profane, yet were there ſome amongſt them that worſhipped God with the *inner* man, and in *righteouſneſs*. To go no further, we read of *Zachary* and *Elizabeth*, *who were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs.* Luke 1. 6: It is not againſt the *abuſe* of a lawful worſhip that our *Saviour* ſpeaks, but againſt the worſhip it ſelf according to its *inſtitution*, which he would have laid aſide, and another kinde of worſhip of his own appointment, ſubſtituted in the room of it.

4. Others

4. Others think that worſhipping God in *ſpirit* is here ſet in oppoſition to the *carnal*, *external* worſhip of the *Jews*; and worſhipping him in *truth* to the *fictitious*, *falſe* worſhip of the *Samaritans*. And ſo they will have the words of our *Saviour* to amount to thus much: both *Jews* and *Samaritans* worſhip the Father, the one at one place, and the other at another; The one in a *carnal* way, the other in a *falſe* way: but the time is at hand, that both the one and the other ſhall worſhip him after another manner. The *Jews* laying aſide their *carnal* worſhip, ſhall worſhip him in *ſpirit*, and the *Samaritans*, laying aſide their *falſe* worſhip, ſhall worſhip him in *truth*. And this ſenſe *Peterius*, with other *Jeſuits*, gives of the words. But, not to repeat what I have already alledged, which ſhews this cannot be the meaning, I ſee no reaſon, wherefore *ſpirit* ſhould be reſtrained to the *carnal external* worſhip of the *Jews*, and *truth* to the *fictitious*, *falſe* worſhip of the *Samaritans*. For, there was want of *ſpirit*, not only in the worſhip of the *Jews*, but alſo of the *Samaritans*; and there was want of *truth*, not only in the worſhip of the *Samaritans*, but alſo of the *Jews*. I underſtand not therefore how this limitation may be juſtified.

Illud in ſpiritu excludit cultum Dei tantummodo corporalem &c. in loc.

5. Others think to worſhip God in *ſpirit*, is to worſhip him with the *inner* man; and to worſhip him in *truth*, is to worſhip him without the uſe of ſuch *ceremonies* as were types of things to come; Not without the uſe of all *ceremonies*, but only ſuch as were ſhadows of things to come. They ſay, the *Jews* and *Samaritans*

before the coming of Christ, worshipped God with bloody *Sacrifices*, and with many rites and ordinances depending thereon, which prefigured some thing to come, but *Christ* being come that was prefigured by them, he lets the woman know that this kind of worship should cease, and that God would be worshipped after another manner, *&c.* in *spirit* and in *truth*. As if he had said, God will not now be worshipped in the types of things *expected*, but according to the verity of what is already *exhibited*. After this manner speak *Maldonate* and others. But I understand not wherefore we should restrain the words only to the exclusion of such ceremonies as are figures of things to come. They are a plain assertion of the *spirituality* and *simplicity* of Gospel worship, which will consist no better with other ceremonies, than such as are shaddows of things to come. Should we worship God in the use of as many ceremonies as the *Jews* did, though they were not figures of things to come, but of things past or present, yet our worship would be no more in *spirit* and in *truth* than theirs. Besides, it is to be observed, that Christ at his coming, did not only abrogate such ceremonies as were typical, and shadowed forth things to come, but such as by their signification taught moral duties. I could instance in several ceremonies, that were no more typical than the ceremonies in these times contended for, be: and yet Christ at his coming aboliſhed them, and caused them to be laid aside, removing every thing that might hinder the simplicity of that administration he intended to put his

Spiritus corporeo opponitur loco, veritas figuris, &c in loc.

his Church under. And therefore there is no more warrant for the inſtitution, obſervation, or impoſition of other ceremonies, than for thoſe which are typical, unleſs they are ſuch as Chriſt himſelf hath appointed. But hereby we ſee what hard ſhift ſuperſtitious men will make, before they will yield to the aboliſhing of thoſe *burdenſome* and *ſinful* innovations they have introduced into the worſhip of God, to the woful depraveing thereof, and hindring us of that bleſſing that otherwiſe we might expect upon it. Yet, notwithſtanding all their heat, and tenaciouſneſs, they will grant us this, that from theſe words of our *Saviour*, we may inferr the abrogation of the *Jewiſh* ceremonies, and that conceſſion is ſufficient for our purpoſe. Let thoſe that would have new ones, produce their warrant for them. Let them ſhew but as good authority for the *inſtitution* and *obſervation* of them, as we can do for the *abolition* and *abrogation* of theſe, and we will joyn with them. Without queſtion had it been the mind of *Chriſt* that his Church under the Goſpel, ſhould have worſhiped him in the uſe of ceremonies, he would either have kept up the *old* ones, or elſe when he aboliſhed them, he would have inſtituted *new*; but herein (ſetting out what I ſhall hereafter except) he is altogether ſilent. And with this agrees that of *Medina*; *In the evangelical law* (ſaith he) *there were no ſacramentals* (*that is, ceremonies belonging to ſacraments*) *inſtituted of our Lord Chriſt becauſe of the dignity and excellency of our ſacraments, which are ſo precious, that although they were preſented to us naked without the props of ceremonies*

In Evangelicâ lege nulla ſacramentalia (*id eſt ceremoniæ ſacramentorum*) *ſunt inſtituta à Chriſto Domino, &c. in* 12 *q.* 108. *a.* 2.

remonies, *they would yet be worthy of all veneration*. Now he being *faithful in his house*, and ready to prescribe every thing that might tend to the orderly government and welfare thereof, and yet being silent herein, may satisfie us, it was his pleasure, that such kind of worship should cease.

6. Others think to worship God in *spirit*, is to worship him with the *inner* man; and to worship him in *truth*, is to worship him not only without the use of such ceremonies as typifie things *to come*, but all other ceremonies whatsoever (saving those of divine appointment) whether they typifie things to *come*, or things *past*, or *present*. And so they will have the words of our Saviour to the woman, to imply as much as if he had said thus. You that are *Samaritans*, worship the Father at *Garizim*, and the *Jews* at *Jerusalem*, and both of you (besides your Temples wherein you celebrate your sacred mysteries) have many *types* and *figures*, many *shadows* and *ceremonies*; but know, that now the time of this kind of worship is expired: God will have his Church under a *new* administration, and will be worshipped after *another* manner; He hath for many hundred years been worshipped by you at *Garizim*, and by the *Jews* at *Jerusalem*, and by both of you, in the use of many *rites* and *ceremonies*, *but the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth*, &c. And this sense, as it agrees best with the context, so it is that which the most learned, judicious and orthodox writers both ancient and modern give of

the

the words. *Euſebius* hath a very remarkable paſſage. Diſputing againſt the *Jews*, and mentioning many eminent perſons of the old Teſtament that worſhipped God χριστιανικῶς, ſuch as *Melchiſedeck*, *Noah*, *Enoch*, *Abram*, *Joſeph*, *Job*, *and Moſes* himſelf in his younger years, he ſaith, *it is manifeſt that thoſe bleſſed men and friends of God did not worſhip in any certain determinate place, neither by ſymbols* and *types*, *but as our Saviour and Lord hath ſaid, in ſpirit and in truth.* The ſubſtance of what he ſaith is this, that in the dayes of the Old-teſtament, there were ſeveral choice perſons, famous in their generations, that worſhipped God without the uſe of *ſymbols* and *types*, and that at the coming of *Chriſt*, that kind of worſhip ſpread throughout all nations, according as the *Prophets* had foretold. His words are not to be reſtrained only to ſuch *ſymbols* and *types* as prefigure things to come (though I believe he aimes at ſuch too, becauſe he writes againſt the *Jews*, moſt of whoſe *ſymbols* and *types* were of that nature) but to be extended to ſuch *ſymbols* and *types* as ſignifie things either paſt or preſent. For the better conceiving whereof, you are to note that theſe words σύμβολα and τύποι, are ordinarily put, not only for *figures* of things to come, but for the *ſigna*, *indicia*, *ſimilitudines*, *imagines*, *figuræ*, or *exempla* of things whether *paſt* or *preſent*. Briefly, his deſign is to hold forth to the *Jews* that the worſhip of thoſe eminent perſons before the Law, was *plain* and *ſimple*, and that the Law (whereby another kind of worſhip was eſtabliſhed) is *abrogated*,

ὁ δὲ διὰ συμβόλων καὶ τύπων ἀλλ' ἢ φησιν ὁ σωτὴρ καὶ κύριος ἡμῶν ἐν πνεύματι καὶ ἀληθείᾳ. Demonſt. Evang. *l.* 1. *c.* 6. *p* 19.

abrogated, and that it being *abrogated*, it ought to be ſo now. Hereupon he labours to perſwade them to lay aſide their *ceremonies*, bring back the Worſhip of God to its ancient *ſpirituality* and *ſimplicity*, and to ſerve him in that way which their renowned anceſtors had formerly done, with happy ſucceſs.

Ita exponunt has particulas, &c. t. 3. de Miſſ. l. 1. c. 11.

Omnium hic opinionum probabiliſſima eſt, quæ communis eſt, maximè Originis, &c. in loc. *Vel hoc uno verbo omnis Ceremoniarum uſus ſublatus eſt*, in loc. *Voluit Deus unâ lege abominari, & abjici voluit quicquid iſtis populis placuiſſet.* In Levit. 18, 3, 4. *Et cum vellet ſuas ſignificationes in veſtibus. &c.* Epiſt. Calvin. 49 *p.* 106.

And that ſpirit is ſet in oppoſition to what is *carnal* or *outward*: and truth to what is *ceremonial* or *figurative*, is the opinion of divers others of the Ancients, as the Jeſuites themſelves confeſs. *Bellarmine* ſaith, its the opinion of *Chryſoſtome*, *Cyril*, *Enthymius*. *Maldonate* goes further, and ſaith it was not only the opinion of them, but of *Origen*, *Tertullian*, *Hilary*, *Procopius*, and *Theophylact* likewiſe. And of the ſame perſwaſion are writers of a latter time. *Bucer* ſaith that *even by this one word, all uſe of Ceremonies is taken away.* *Pelican* writing on a *Levitical* law, againſt the Jews ſymbolizing with Idolaters, ſpeaks after this manner, *God by this one law would have them caſt away and abhor what ever had pleaſed the Gentiles: much more care ought Chriſtians to have of this, who being taught to worſhip God in ſpirit and truth, ought firſt and laſt to have abhorred the idle, unreaſonable, and deceitful forms and rites of Idolaters.* And *Farel* writing to *Calvin* about a popiſh fellow whoſe name was *Carolus*, ſaith thus; *when Carolus would obtrude his ſignifications in garments, and other Magick like ſigns, we oppoſed, that Chriſt hath taught us a purer manner of worſhipping the Father, in ſpirit and truth, without ſhadows.* And *Gualther* ſpeaking

ing of these words of our *Saviours*, saith, *he teaches that all ceremonies ought now together to be laid aside, and that henceforth there needs no disputing about them.* And with these agree *Calvin*, *Beza*, *Parens*, *Chemnitius*, *Illyricus*, *Melancton*, *Musculus*, *Piscator*, *Rolloc*, *Gomarus*, *Grotius*, and the whole stream of Protestant Writers. I had collected their words and set them down, but finding that they took up more room, than in so small a tract may well be spared, I thought it convenient to lay them by. Those that have a mind to peruse them, may have recourse to their Commentaries and Annotations on the Text, and there find them. They do for the most part so distinguish, as that they set *spirit* in opposition to what is *carnal*, *corporeal*, *external*; and *truth* to what is *figurative*, *ritual*, and *ceremonial*; but they do not all, I confess, precisely observe that distinction, yet they do all from hence declare against the use of Ceremonies in New-Testament worship; not only against the use of *Jewish* Ceremonies, but others likewise. I know some of them (as well as the Ancients before them) speak with reference to the *Jewish* and *Samaritan* Ceremonies (and so without question, our Saviour did too; for what other, carrying the least colour of authority or reason, were there then for him to speak against?) but yet not so, as if they thought those were the only *ceremonies* that fell under our Saviours censure. That they never thought the *Jewish* and *Samaritan* Ceremonies, were the only ceremonies condemned by our Saviour, appears in this, that they

Docet ceremonias simul, omnes jam nunc oportere & abrogare, proinde posthac nulla de illis concertatione opus esse. in loc.

they alledge this place against the *Papists*, and their Ceremonies, accounting it a good and solid argument against them. Besides, such as have commented upon it, and so have taken occasion to urge it against them, *Chamier*, *Camero*, *Bucan*, with many more, in writings of another nature, improve it against them. Now if it be a good argument against the Ceremonies of the Papists, why may it not likewise be so against the Ceremonies of others, who have derived them from them? Indeed *Contzen* the Jesuite, saith that *spirit* and *truth* are here opposed to *hypocrisie*, and the *vanity* of certain of the *Jews*, and all the *Samaritans*, rather than to *figures*; but herein he is not only contradicted by the body of *Protestant* writers, but by his own friends, *Bonaventure*, *Jansenius*, nay *Ribera* and others of his own order, in what they have writ on the place. In a word, our *Saviour* well foreknew not only how loth the *Jews* and *Samaritans* would be to part with those Ceremonies, which they had so long made use of, but likewise how prone others in after-ages would be to a Ceremonious, superstitious, pompous Worship, and therefore saw it needful to speak, not only against the Ceremonies of the *Samaritans* and *Jews* in particular, but also, all Ceremonies in general; and this he doth in these words, *They that worship him, must worship him in spirit and in truth.*

Panstrat. t. 3. l. 20. c. 6. sect. 22, 26. p. 756, 757. De Præjud. Eccl. Rom. c. 29. p. 580. Loc. com. de Resurrect. p. 252. *Spiritus & veritas opponitur hypocrisi & vanitati quorundam Judæorum & omnium Samaritanorum potius quàm figuris*, &c. in loc.

4. I am now to give you the *grounds* of the *point*, and shew you wherefore it is the duty of the sons of men in these dayes of the Gospel

to

to worship God in *spirit* and in *truth*; And I shall first speak of worshipping him in *spirit*. Now they ought to do that for these *Reasons*.

1. Because it is the will and pleasure of God whom they are to worship, that they should so do. And this sure, to all those that know any thing what a *deity* means, is a sufficient reason. *The will of God* (saith the *Seraphick* Doctor) *is the reason of reasons, and not only right, but the rule of our proceedings.* And latter writers speak to the same purpose. As his *power* is unlimited and his *wisdome* infinite, so his *authority* is supream, and his *freedome* absolute, and therefore he may both do what he will himself; and appoint what he will have us to do, and it is not for such worms as we are, either to resist, or censure him. Earthly Potentates we may censure, for they are under Law themselves as well as we, but it is not so with God; he is not under any Law, save the Law of his own most holy and righteous will, in the choice and determination whereof we stand bound, by vertue both of that natural and professed allegiance we owe to him, under the harshest appointments and distastfullest occurrences to acquiesce and rest satisfied. He needs not the advice or help of any of his creatures whether *Angels* or *Men* to assist him in the management of his affairs. He made the world without them, redeemed his Church without them, and he knows how to govern it without them. And the reason wherefore he doth this, and not that, and appoints this, and not that, is not any natural necessity, or debility that is in him, for he is al-sufficient,

Dei voluntas est ratio rationum, nec tantum recta sed regula. Bonavent. *in sent. l. 1. dist. 41. q. 2.*

Qui in omnibus causam inquirere velit abyssum scrutatur & abysso profundius quid, quid voluntas Dei causa causarum est. Mornæus *de verit. Relig. Chr. st. chap. 12. p. 203.*

Omnium causarum loco debet esse nobis voluntas Dei revelata. Amesius Bell. Enerv. *t. 3. p. 277.*

al-sufficient; but it is his own pleasure. I may say in this case as our Saviour did in the like: *Even so O Father, because it seemed good in thy sight*; or as it is in the original, *because it was thy good pleasure*. Now that it is the will and pleasure of God, that we should worship him *in spirit*, is evident. *And now Israel* (saith he) *what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his wayes and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul?* He doth not only require us to serve him, but to serve him with the *heart*, and not only with the heart in an indefinite way, but with every part of it. The heart is a thing he stands so much on, that he will not endure we should withhold it, or any part of it from him. He will either have it, or nothing; and he will either have all of it, or none of it. *The sacrifices of God* (saith David) *are a broken spirit, a broken and a contrite heart O God, thou wilt not despise.* What an expression is this? were no *sacrifices*, the *sacrifices* of God but this? were all other *sacrifices*, of men? No, but though other *sacrifices* were his *sacrifices*, appointed and owned by him, yet this was his *sacrifice* in a way of eminency, and in a peculiar manner. This is the *sacrifice* he principally calls for, looks after, accepts of, and promises his blessing to. He doth not say זבחי but זבחים, not *sacrifice*, but *sacrifices*, to intimate to us that this one sacrifice is instead of all other sacrifices. And with this doctrine of the old-testament agrees that of the new. *We must* (saith Paul) *do the will of God, from the heart.*

ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου

Luke 10. 21.

Deut. 10 12.

Psal. 51. 17.

Plurali numero usus est, quo melius exprimeret pœnitentiæ sacrificium pro omnibus unum sufficere. Calvin, in loc.

This

This phraſe *from the heart*, doth not here ſtand in oppoſition to, *with the heart*, as ſometimes it doth, but in coincidency with it. He doth not mean we muſt ſerve him from ſomething elſe, and not *the heart*, but from *the heart* and nothing elſe. He would have our ſervice to be cordial, ſincere, hearty ſervice, free from that abominable hypocriſie and formality, that attends the performances of unſanctified, carnal, graceleſs men. But that God would have us to worſhip him *in ſpirit*, I need not go ſo far for proof of; the very text ſhews it. *Such* (ſaith Chriſt) *the Father ſeeks to worſhip him*; thereby intimating that he doth not only allow of ſuch kind of worſhip, but require it, expect it, and take complacency in it.

2. Becauſe to worſhip God in *ſpirit* is more agreeable and ſutable to his nature than other kind of worſhip. *Sutableneſs* is deſirable in every thing, and therefore ſhould not be neglected in the ſervcie of God. As we would have him to furniſh us with *ſutable* mercies, ſo we ſhould yeild to him *ſutable* ſervice. Now to worſhip God in *ſpirit* ſutes better with his nature, than other worſhip doth. He is not made up of matter and form, ſubject and accident, act and power, or the like ingredients, proper to created beings, but is a moſt *ſimple* eſſence. He conſiſts not of a groſs, corporal ſubſtance like the Heathen *Idols* made of *ſilver* and *gold*, that *have mouths and ſpeak not, eyes and ſee not, ears and hear not*, but is a moſt pure *ſpirit*, as void of matter, as he is of either ſin, or mortality. Hence that of the Prophet, *to whom will ye* Pſal. 115. 4, 5.

Isa. 40.18. Rom. 1.23. *liken God; or what likeneſs will ye compare unto him?* And the Apoſtle upbraids the *Gentiles* for their *Anthropomorphitiſm*, in that *they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beaſts, and creeping things.* Yet were there ſome amongſt them that took him to be a *ſpirit*, and ſo taught. *Numa* following the doctrine of *Pythagoras*, forbade the *Romans* to believe that God *had any form or likeneſs either of man or beaſt.* And upon this conſideration, they uſed no *pictures* or *images* of him, accounting it ſacriledge, to repreſent Heavenly things by earthly forms. And with this doctrine of the *antient Romans*, agrees that of the *modern.* Witneſs that of the famous *Tully*; *Neither can God himſelf* (ſaith he) *who is underſtood of us, be underſtood any other way, than as a mind looſed and free, ſegregated from all mortal concretion.* Whats this, but in a *Periphraſis*, to tell us, that he is a *ſpirit?* And if he be a *ſpirit*, then to worſhip him in *ſpirit*, muſt needs be more proper than to do it in another way. After this manner our *Saviour* himſelf reaſons; *God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit.* It is *Argumentum à conjugatis*, and implyes as much as if he had ſaid, God is a *ſpirit*, and therefore they that worſhip him, muſt worſhip him in *ſpirit.* For though the *illative*, or *rational* particle, be not *expreſſed*, yet it is evidently *implyed*; and therefore we muſt not look upon the words as a bare *precept* only, requiring us to worſhip God in *ſpirit*, but alſo as a rational *argument*, to induce

Plut. Vit. num. ante med.

Nec Deus ipſe qui intelligitur à nobis alio modo intelligi poteſt niſi mens ſoluta quædam & libera, ſegregata ab omni concretione mortali. t. 4. Tuſc. queſt. l. 1. n. 54. p. 127.

induce us to it. And indeed, what can be more rational than, that if God be a *ſpirit*, we ſhould worſhip him in *ſpirit*? For, if it be reaſonable that ſince men have *bodies*, we ſhould reverence them with the *body*, it muſt then needs be reaſonable that ſince God is a *ſpirit*, we ſhould worſhip him with the *ſpirit*.

3. Becauſe to Worſhip God in *ſpirit*, is the moſt excellent kind of worſhip. As it is ſuch worſhip as agrees both with his *will* and *nature*, ſo it hath a peculiar excellency in it, above all other worſhip, and that in reſpect of the efficient or ſubject, from whence it proceeds, which is the *inner man*, or *reaſonable ſoul*. And what a rare and excellent piece that is, is worthy the pen of an Angel to deſcribe. It is not a thing of ſuch mean and homely *extraction* as the body made up of earth, water, and other elements, ready to tumble into the grave, rot and putrifie, every day; it's of a more divine and generous *deſcent*, and of a more refined and immortal *nature*, indued with ſeveral noble, and uſefull *faculties*, each of them capable of performing excellent *operations* and ſervices. It is the *candle of the Lord*, a Celeſtial *ſpark*, a *beam* of light, darted down from God out of Heaven. The Jewiſh *Rabbi's* have ſuch an high eſteem of it, that they *compare* it in divers reſpects to *God* himſelf. And not only they, but *Plato*, *Tully*, *Seneca*, *Epictetus* and other Heathens that dealt but with principles of *Philoſophy*, and could ſee no further then the dimm eye of *Nature* would carry them, have (as *Morney*, ſhews out of their writings) many notable paſſages concerning it.

Nec inepte eam ob cauſam cum creatore ſuo conferuntur. vid. Maimonid. de Fundam. *cap.* 4. *p.* 47. De Verit. Relig. Chriſt. *cap.* 15. *p.* 284, 287, 291.

They ſay *it came from God, is akin to him, of the ſame offſpring with him; and that it is like him, and muſt never die, but return to him again.* And indeed the excellencies of it are ſo many and ſo great that its no eaſie matter to ſet them forth. It is that which exalts a man above a *beaſt*, and qualifies him for high and noble *ſervices*. It makes him fit to ſtand before *Princes*, ſit upon the throne of *government*, converſe with *Angels*, ſerve his *maker*, and enjoy communion with *him*. Man is the *beauty* and *glory* of this lower world, and the ſoul is the *beauty* and *glory* of man. It is the faireſt *flower* in all the reaſonable creature, the *jewel* in the Cabinet, the *diamond* in the ring, and ſo pretious that it is of more worth than all the riches of the *Indies*, nay than all the *World*.

Mat. 16. 26. According to that of our *Saviour*; *what is a man profited, if he ſhall gain the whole world and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?* Hence it is that wiſe men, who underſtand ſomewhat of the *nature* of it, ſet ſuch an high value upon it. *David* Pſal. 22. 20. calls it his *darling*. *Deliver* (ſaith he) *my ſoul from the ſword, my darling from the power of the dog*. The word here rendered *darling*, is יחידתי, which ſignifies *my only one*, and ſo is rendred by *Pagnine* and others. Whereby it appears, he valued his *ſoul* ſo much, that he regarded nothing elſe beſides it. Nay he was ſo choice and tender of it, that he would truſt it with *none* but God, and therefore commends it Pſal. 31. 5. to him. *Into thine hands* (ſaith he in another place) *I commit my ſpirit*: He looked upon the

the worth of it as ſo *great*, and the welfare of it as ſo much *concerning* him, that he thought none fit to be truſted with it but *God*, and therefore paſſing by all others, both *men* and *angels*, he commits it only to him. He eſteemed not any *place* ſafe enough, but the Cabinet of Gods gratious providence, wherein he locks up the *ſouls* of all his ſervants; and therefore he commits it to him, to be preſerved and kept by him. And hence it is likewiſe that *God* himſelf makes ſuch account of it, and ſtands ſo much on it, calling for it from every *perſon*, and looking for it in every *duty*; *My ſon* (ſaith he) *give me thy heart.* He doth not ſay, thy *body*, thy *head*, or thy *hand*, but thy *heart.* He ſtands not ſo much upon thoſe things, as he doth upon the *heart.* That he looks for in every *ordinance* and in every *performance.* And hence it is likewiſe that *Satan* aims ſo much at it, laying all the *baits* he can to inſnare it, mattering neither one thing, nor other, ſo he can but gain it. *He goes about like a roaring lyon*, ranges up and down, compaſſes Sea and Land, and all to make a prey of *ſouls.* Other *Lyons* prey upon *bodies*, but he preys upon *ſouls.* Now all theſe things beſpeak the *excellency* of the *ſoul.* Were not the nature of it very pretious, neither *man*, nor *God*, nor *Satan* would make ſuch account of it. And by how much the ſoul is more *excellent*, by ſo much the *worſhip* performed by it, is the more *excellent.* By how much the *ſoul* is more *excellent* than the *body*, by ſo much the *worſhip* of the *ſoul* is more *excellent* than that of the *body.* *Lanctantius* ſpeaking of

Prov. 23. 26.

Job 1. 7. 1 Pet. 5. 8.

the *excellency* of the *Christian* religion above that of the *Heathens*, saith, *go amongst them, and there is nothing but the blood of beasts, a little smoak, and foolish sacrificing, but with us there is a good mind, a pure heart, and an innocent life.* The one was *outward*, the other *inward*; the one consisted in *killing* and *sacrificing* of beasts; the other in *purity* of *heart* and *innocency* of *life*. And without doubt a *pure heart*, and an *innocent life* are of higher price with God, than the most splendid, glittering, outward *worship* whatsoever. And some of the *heathens* themselves thought no less, as appears by that of *Tully*; *the most excellent, pure, holy, and pious worship of the gods* (saith he) *is that we should serve them with a pure, sincere and upright mind and voice.* Now if the *spirit* be the most *excellent* part of man and worshipping in *spirit*, be the most excellent kind of *worship*, then certainly it belongs to God, and ought to be rendered to him. For, as he is the donor and Lord of all we have, so he is worthy of, and looks for whatever is most *excellent* from us. If the *first-born* be the most excellent, he looks for that; if our *first-fruit* be most excellent, he looks for that; and if there be a *male* in our flock, he looks for that: and will not take it well if he be denyed. Since then, worshipping him in *spirit*, is the most *excellent* kind of worship, we may well make account he expects it from us.

4. Because till we worship him in *spirit*, we worship him in *vain*. Though a man spend never so much time and treasure in worshipping God,

Illic nihil exigitur aliud quam sanguis pecudum, & fumus, inepta libatio; hic bona mens, purum pectus, innocens vita. De Justit. *l.* 5. *cap.* 20. *p.* 219.

Cultus Deorum est optimus, idemque castissimus, atque sanctissimus, plenissimusque pietatis, ut eos semper purâ, integrâ, incorruptâ & mente & voce veneremur. *l.* 4. de Nat. Deor. *l.* 2. *n.* 53. *p.* 226.

Exod. 22. 29.

Mic. 7. 1.

Mal. 1. 14.

God, yet if his *ſpirit* ingage not in it, all is to no purpoſe. Though he ſhould with the Heathen offer whole *Hecatombs* of ſacrifices, yet if his *ſpirit* concurr not in the work, all would be ineffectual. This the *Scripture* is moſt clear in; witneſs that of the Prophet: *Wherewith ſhall I come before the Lord, and bow my ſelf before the high God? ſhall I come before him with burnt offerings, with Calves of a year old? will the Lord be pleaſed with thouſands of Rams, or with ten thouſands of Rivers of Oyl? ſhall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul? He hath ſhewed thee O man what is good, and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God.* Mic. 6. 6, 7, 8. The people were convinced that it was their duty to pleaſe God, but they knew not how to do it. They thought great and coſtly Sacrifices, of *Calves, Rams, Oyl*, and ſuch like things would have done it; but the Prophet teaches them another leſſon: he lets them know, that was not the way, and withall ſhews them, there was ſomething elſe, which they minded not, that was more acceptable to him than any ſuch matters, and that was *juſtice, mercy*, and *humble walking*. Theſe he ſhews were far more pleaſing to God than all thoſe Ceremonious and coſtly Sacrifices they kept ſuch a ſtir with, and put ſo much confidence it. Both the *Iſraelites* and *Jews*, in the time of their degeneracy were much in external *ſacrifices* and ſervices; and what were they the better for it? *O Ephraim* (ſaith God) *What ſhall I do unto thee?* Hoſ. 6. 4.

thee? for your goodneſs is as a morning cloud, and as the early dew, it goeth away. What is emptier than the *morning cloud*, and what is lighter than the *early dew*? a blaſt of wind diſpels the one, and a beam of the Sun exhales the other. How came it to paſs then, that the goodneſs of *Ephraim* and *Judah* had no more ſubſtance and ſolidity in it? why, becauſe they reſted in their external ſervices and performances, not regarding in the mean time, that which they ſhould mainly have looked after. Nay, God doth not only make light account of *unſpiritual* ſervices, but he rejects and abhors them as things abominable; *Bring* (ſaith he) *no more vain oblations, incenſe is an abomination to me.* Though the Sacrifices they offered him, were of his own appointment, and typified the death of his Son who was ſo dear to him, yet in regard they proceeded not from the *heart*, but were tendered to him in an *hypocritical* way, he refuſes to receive them, ſpeaks of them under terms of higheſt diſlike and diſdain, tells them plainly they were hatefull and loathſome to him. And he doth not only reject and abhor ſuch kind of ſervice, but ſeverely puniſhes it. *For as much* (ſaith he) *as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work amongſt this people, even a marvellous work, and a wonder, for the wiſdom of their wiſe men ſhall periſh, and the underſtanding of their prudent*

Alludit ad Iſraelitarum, & Judæorum juſtitiam quæ tota fuit erat in externis ſacrificiis & Ceremoniis Zanch. in loc.

Iſa. 1. 13.

Iſa. 29. 13, 14.

prudent men ſhall be hid. And this truth the modern *Jews*, though a people very prone to reſt in outward ſervices, do confeſs and own in an eminent manner. *Buxtorf* ſaith, *that upon the very walls of their Synagogue, they have this ſentence written, Prayer without the intention of the mind, is like the body without the ſoul.* And *Cappellus* tells us that in their *Enchologium*, or prayer-book, they have this paſſage to the ſame purpoſe; *Wherewithall ſhall I come before his face, but with my ſpirit, for nothing is more pretious to a man than his ſoul?* And the *Papiſts* too, for all their *peregrinations, proceſſions, images*, and gawdy ſtuff, ſpeak after the ſame manner. *Eſtius* writing upon the Text, ſaith, *Our Saviour requires that kind of worſhip which is moſt excellent, and which is altogether neceſſary, and without which bodily worſhip is unprofitable and vain.* Nay the wiſer ſort of the very Heathens own it. *Plutarch* ſaith, *Its incredible that the gods delight in the outward beauty of creatures.* And if he held that the gods delight not in the outward beauty of creatures, we may fairly conclude he alſo held, that they delight not in the outward dreſs of ſervices, when there is nothing of inward *affection* and *devotion*. It appears then not only from Scripture (the ſentence whereof, is of it ſelf ſufficient in all matters of this nature) but from the confeſſions of thoſe very *ſects* that are likelieſt to think otherwiſe, that God is to be worſhipped with the inner man as well as with the outward, and that the ſervices of the latter without the former are vain

De Abbrev. p. 186.

Spicileg. p. 64.

Eum (ſc. cultum) requirit qui potior eſt, & qui prorſus neceſſarius, & ſine quo, corporalis cultus inutilis eſt, & inanis. Vit. Num. p. 62.

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and ineffectual; and therefore it concerns us if we ſhould worſhip him in an acceptable, ſucceſsfull way, to ingage the one in it, as well as the other.

And thus I have given you the reaſons of the former branch of the Doctrine, ſhewing you wherefore the ſons of men ought in theſe dayes of the Goſpel to worſhip God in *ſpirit*; not that I think it is ſo their duty, to do it now, as that it was not their duty to do it in the dayes of the Law, or that he did not require it, or expect it then, or that many did not then do it, but that he requires it and looks for it *now* in a peculiar way, affording greater means to enable them to it, now, than he did then. Act. 17. 30. *Paul* in that famous Sermon of his to the *Athenians*, ſaith, *Now God commandeth all men every where to repent*; not that he did not command them to do it *before*, for he did it all along both by his *Prophets* and his *Providences*; but that now he commanded them to do it in a more eſpecial manner, preſenting to them greater *incentives*, and laying before them ſtronger *motives* to do it. And the like may be ſaid in the preſent caſe.

I ſhall now proceed to the latter *branch* of the Doctrine, and ſhew you wherefore the ſons of men ought in theſe dayes of the Goſpel to worſhip God in *truth*. The reaſons thereof are theſe;

1. Becauſe God himſelf hath ordained and appointed them to worſhip him in that way. And were there nothing elſe, this *ſingle* reaſon were ſufficient, not only to warrant their doing

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of it, but incite them to it. For, as he may juſtly challenge *worſhip* from us, ſo he may juſtly preſcribe what *way* he will be worſhipped by us. His *Church* is his Kingdom, and it belongs to him to make laws for his own Kingdom, and ſet down what way his ſubjects therein ſhall expreſs their reſpect to him, and ſerve him. It is not for us to ſet down wayes of worſhip our ſelves, but to obſerve the way that he in his word hath ſet down for us. And the way that he therein hath ſet down for us, is this, that we do it in *truth*, that is, without the uſe of Ceremonies. If you inquire after the part wherewith you are mainly to ſerve him, he tells you, You muſt do it in *ſpirit*; and if you inquire after the external mode or dreſs, he tells you, You muſt do it in *truth*, not in a gawdy, pompous manner, but in a way of holy *ſimplicity* and plainneſs. This is the way that he hath appointed, and he would have us in all caſes, how difficult, and ſtrange ſoever they be, to look upon his appointment as a ſufficient ground for us to proceed upon. It was a difficult task that *Joſhuah* was to undertake, when he was to ſucceed *Moſes* in the government and conduct of *Iſrael*, and to lead them over *Jordan* among the *Canaanites*, whom he was to diſpoſſeſs and drive out before them; yet God would have him to look upon his command as a ſufficient ground for him to undertake the buſineſs. *Ariſe* (ſaith he) *go over Jordan, thou and all thy people, into the Land which I give unto them; have not I commanded thee?* q. d. Though the difficulties thou art to encounter with be great, Joſh. 1. 2, 9.

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and the dangers that lye before thee be many, yet surely at my command thou maist venture upon the work; why, know for thy incouragement, that I have commanded thee. Nay the very *Heathens* had such apprehensions of God, that they thought there was no neglecting of his commands, but that they ought by all means to be observed and obeyed. *Whatsoever* (saith Artaxerxes) *is commanded by the God of Heaven, let it be diligently done.* We may dispute of cases before God determine them, but when he hath once passed sentence, all disputings must cease. Till his command come forth, we are at liberty, and may take which way we please, but when that is once out, then our liberty ceases, and we must take that way only that he therein chalks out for us. Then we must turn all our disputings and contests into silent submission; and all our inquiries and opinions into cheerfull obedience. If then, God hath appointed us to worship him in *truth*, as it plainly appears by the *Text* he hath, then we ought without any disputing or drawing back to do it.

Ezra 7.23.

2. That the Scriptures may be fulfilled. The Scriptures are not only *doctrinal*, but *prophetical*; they do not only contain *precepts* of holy living, but *predictions* of things to come to pass in after-times. As God hath therein set down whatever he *would* have us to do, so he hath there set down, much of what he himself *will* do. And amongst other things he hath declared he would do, this is one, that he would put his Church in the dayes of the New-Testament, under

under a *ſpiritual* adminiſtration, wherein he will not have her worſhip him as in times paſt, in the uſe of *ſhadows* and *ceremonies*, but in a more *plain* and *ſimple* manner, even in *truth*. *Behold the dayes come* (ſaith the Lord) *that I will make a new Covenant with the houſe of Iſrael, and with the houſe of Judah.* Upon our violation of the *covenant* of works, God was pleaſed to grant forth a *Covenant* of grace, promiſing therein pardon and ſalvation to the penitent and believing. And this covenant he thought fit to have diſpenſed under a double adminiſtration, that of *Moſes*, and that of *Chriſt*. The former he appointed to be carryed on in a way of *types* and *figures*, agreeable to the ſtate of the Church in the *Old* Teſtament; the latter, in a way of *ſpirituality* and *ſimplicity*, agreeable to the ſtate of the Church in the *New*. And this it is that the *Prophet* relates to, in this place, when he ſpeaks of a new *Covenant*. For, we muſt not think that the *Covenant Iſrael* was under in the time of the *Old* Teſtament, and the *Covenant* we are under now, in the time of the *New*, are two ſeveral *Covenants*, eſſentially and ſubſtantially different, but one and the ſame *Covenant*, paſſing under two diſtinct adminiſtrations; the former of which was *typical* and *ceremonious*, the latter *plain* and *ſimple*. The covenant that they were under *then*, and we are under *now*, differ no more than one and the ſame perſon differs from himſelf in ſeveral *habits* or *dreſſes*. Briefly, the words of the Prophet imply as much as if he had ſaid, in the dayes of the New Teſtament when *Jeſus* Chriſt Jer. 31. 31.

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the bridegroom of the Church ſhall come down from Heaven to her, ſhe ſhall put on new veſtments, go in a new garb, and ſerve him in a new manner, not in that *ceremonious*, *puerile* dreſs ſhe was in before, but in a more *plain* and *grave* habit, even in *truth*. And with this agrees that which God ſpake by a Prophet of a latter ſtanding; *in every place* (ſaith he) *incenſe ſhall be offered to my name, and a pure offering*. Its uſual with the ſacred pen-men (as the *Papiſts* themſelves who alledge this place for the *Sacrifice* of the *Maſs*, confeſs) to ſpeak of *Goſpel* Ordinances and duties under *legal* terms; and ſo this Prophet doth in this place. By *incenſe* and *offering*, he means not ſuch as the *ceremonial* law required, and as the *Jews* in the Old Teſtament in conformity thereunto, uſed, (he well knew that ſuch things upon the death of *Chriſt* the great *Sacrifice* were to be laid aſide) but he means ſomewhat of a more *ſpiritual* nature, having analogy or agreement therewith, as prayer, thankſgiving, and the like, which are our Goſpel *incenſe* and *offering*, and which we are to tender to God in *theſe* dayes, as they did their bloody Sacrifices, and ſuch like matters in *thoſe*: of this there is no doubt; all the queſtion is, what is meant by this attribute טהורה, *pure*: and wherein the *purity* of Goſpel *incenſe* and *offering* doth conſiſt. Some think *pure* denotes the *ſpirituality* of the ſervice, which is not to be celebrated as the *Jews* and *Gentiles* was, *modo corporali*, by ſlaying of Beaſts and ſuch like work, but in a *ſpiritual* manner, by putting up of *prayers*, giving of *thanks*,

Mal. 1.11.

Vid *Rainol.* his Conf. with *Hart.* c. 4. diviſ. 4. p. 473.

See Mr. *Mede Diat. in loc.*

thanks, ſinging of *Pſalms*, with other duties of that nature. Others think, it denotes *conſcientiam offerentis*, the good Conſcience of the offerer, not polluted with miſapprehenſions, unbelief, hypocriſie, as the Conſciences of both *Jews* and *Gentiles* were, but ſound, believing, and upright. Others (reſtraining the words to the Sacrament of the *Euchariſt*) think it denotes *rem ſignificatam*, or the thing repreſented in it, which is *Jeſus* Chriſt, who is a ſacrifice, not like one of the *Jews*, corrupt and polluted, but immaculate, and perfect, without ſpot or blemiſh. But the firſt ſeems to be moſt probable, and therefore is embraced not only by *Juſtin Martyr*, and *Tertullian* among the ancients (as the above mentioned Author confeſſes) but likewiſe by the ableſt and ſoundeſt modern writers. *A Lapide* mentions it as the common opinion of the *Proteſtants*; *Calvin* (ſaith he) *and the hereticks, who deny all ſacrifice under the Goſpel, properly ſo called, take offering myſtically, that is to ſay, for the worſhip of God by faith, hope, charity, prayer, invocation, praiſe, and pious works, eſpecially thoſe of mercy, almes, and converſion of ſouls.* And he conteſſes that *Clarius* and *Vatablus* were of the ſame mind. The ſenſe then, of the Prophet we may take to be this, that the Church of God in the dayes of the New-Teſtament is to worſhip him in a more *pure*, *ſpiritual*, *inward* manner then heretofore. Though the worſhip ſhe yielded to him in the time of the Old Teſtament was of Divine inſtitution, yet was it not ſo *pure* as this here foretold, becauſe it

Calvinus *& hæretici qui negant omnè ſacrificium legis novæ proprie dictum, accipiunt oblationem myſticam*, &c. in. loc.

it was attended with, and wrapped up in ſo many *outward* ceremonies. Her worſhip then was a *mixt* kind of worſhip, partly conſiſting of *outward* ceremonies, and partly of *inward* devotion; but the Prophet here foretells, that when the time of *reformation* ſhould come, ſhe ſhould ſerve him after another manner; that ſhe ſhould then offer him a *pure offering*. *Calvin* makes this place parallel with the Text, looking upon it as a propheſie of the *ſpirituality* and *ſimplicity* of *Goſpel* ſervice, which is not to be folded up as the *legal* was, in *rites* and *ceremonies*, but to be carryed on in a grave and plain manner. To be ſhort, as our Saviour in the Text ſets *truth* in oppoſition to *ceremonies*, ſo doth the Prophet in this place ſet, *pure*: both of them holding forth this truth, that God would have his Church in theſe days of the Goſpel to worſhip him without the uſe of them. Now if it be true, that the *Scriptures* have foretold, that God would put his Church in the dayes of the Goſpel under a *ſpiritual* adminiſtration, and have her to worſhip him in *truth*, then we ought all to do it. We muſt not only take notice of propheſies, but (ſo far as the keeping of our places, and callings will permit) contribute our aſſiſtance towards the fulfilling of them. God often joyns the accompliſhment of his propheſies, and the performance of our duty together, ſo that the one is done, in, and with the other. And thus it is in this caſe; and therefore if we would ſee him accompliſh the *one*, we muſt betake our ſelves to the performance of the *other*. We muſt

Dicit nunc in Evangelio ſimplicem veritatem & nudam doceri, &c. in loc.

muſt not (as many do) get prophecies into our minds, and then ſtand gazing to ſee what will be done, but we muſt out of a true zeal to the name of God which is concerned therein, do what we can to help them to the birth. God foretells in the forementioned places, that *all ſhall know him* and *call upon him*; now we muſt not only wait to ſee theſe things accompliſhed, but we muſt endeavour in the places wherein we are, that they may be accompliſhed. So he doth in like manner foretell, that his people in the New-Teſtament ſhall worſhip him in *truth*, that is, without Ceremonies; now we muſt not ſtand looking about us to ſee what others will do, and do nothing our ſelves, but we muſt put to our helping hand, and do what we can towards the promoting and furtherance of the work.

3. Becauſe the time deſigned by God for our worſhipping of him in *truth* is come. As the time deſigned by him for his peoples worſhipping him in the uſe of *Ceremonies* is expired, ſo the time deſigned by him for their worſhipping him in *truth* is come. That he once allowed, nay commanded them to worſhip him with *ceremonies* is granted, but that adminiſtration was not to be *perpetual*, but *temporary*; it was not to continue *always*, but (as ſome of the Jewiſh *Rabbi's* themſelves confeſs) to abide for a certain ſeaſon, and then to be laid aſide. But chooſe what they ſay, *Paul* is very clear in it; *The Law* (ſaith he) *was our School-maſter, to bring us unto Chriſt, that we might be juſtified by faith. But after that faith is come,*

Vid. *Maimonid.* de Fund. *cap.* 9. *p.* 121.

Gal. 3. 24, 25.

come, we are no longer under a Schoolmaſter. By *faith* he means not *actus animæ*, or that grace whereby we are juſtified, but *tempus Evangelii*, or the dayes of the New-Teſtament, in which there is no neceſſity, of ſuch *Ceremonies* as the Church before the coming of the *Meſſias* ſtood in need of. The *Ceremonial* Law was no other than *Evangelium velatum*, or Goſpel with a maſk, or veil upon it, directing to, and pointing at Chriſt in all the parts of it. Amongſt all thoſe rites that they uſed, there was not one, but it had its ſignification, and there were very few of them, but they did in ſome degree, or other, referr the *Jews* to Chriſt, and Preach him to them. We muſt not think that all thoſe *ceremonies* God appointed them were empty *ciphers*, ſignifying nothing (that were to reproach both his wiſdom and goodneſs) no, they ſerved as ſo many *ſtars* to light them in thoſe dark times to their expected *Meſſias*, who was typified by them. And herewith agrees that ſpeech of a worthy and elegant Author; *The Ceremonial Law* (ſaith he) *was like the manger to the Shepheards, holding forth the infant Jeſus wrapped in his ſwadling cloaths.* But that you may further ſee that that *ceremonious* adminiſtration was not to be *perpetual* but only for a *ſeaſon*, the ſame Apoſtle tells us, that the Church was under it, *till the time appointed of the Father*; and what time is that? why, the time of the *Goſpel*, in which ſuch an adminiſtration is both *unneceſſary* and *unreaſonable.* And, as if this were not ſufficient, he tells us in another book, that the *legal* ordinances were impoſed on the *Jews* only till

Mr. Boyle of the ſtyle of Script. p. 82.

Gal. 4. 2.

Heb. 9. 10.

till the καιρὸς διορθώσεως, or *time of reformation*, that is, the coming of *Christ*, who was ordained by God to reform the Church. In the absence of the *Sun* the *Stars* give us light, but when it rises, they disappear; so, before the coming of *Christ*, God taught the *Jews* by the *ceremonies*, but when he was come, he appointed them to be laid aside. Then it was that the *day* of the Gospel administration brake forth, and the *shaddows of the morning* fled *away*. Cant. 2. 17

That we may conceive of this matter more *distinctly* and *truly*, let us here note that there is a threefold *period* of time, to which the *ceremonies* may in different respects be referred. There was a *time* when they were *necessary* and *requisite*; a *time* when they were *indifferent* and *tolerable*; and a time when they became *unlawfull* and *sinfull*. They were *necessary*, from the *time* of their institution to the death of *Christ*, which they were appointed to prefigure. Though *Christ* came to abolish them, yet he did not do it till the time of his death, because till then there was use for them. That he did not abolish them upon his *birth*, appears by his Parents *circumcising him*, and *offering for him according to the Law*. And that he did not abolish them upon his *preaching*, appears by the directions he gives to such as brought their *gifts to the Altar*; by his commanding the *Leper* to *shew himself to the Priest, and offer the gift that* Moses *commanded*; and by his celebrating the Paschal *Supper* with his Disciples.

Triplex earum periodus Necessariò observanda: quarum prima fuit necessitatis: secunda, indifferentiæ; tertia, abstinentiæ, &c. Spanh. Syntag. part. 1. disput. 24. de Conseq. sect. 6. p. 345.

Luk. 2. 21. Mat. 5. 23.

Mat. 8. 4. Luk. 22. 15.

They were *indifferent* from the *time* of his *death*, till the destruction of the *Temple*, which

was it ſelf the grand *ceremony*, and ſeat of the reſt. That they were not then *neceſſary*, doth abundantly appear by the diſcourſes of *Paul* touching their abrogation, ſome paſſages whereof I gave even now; as alſo, by his publick diſowning the *Jewiſh* Prieſthood. When the *Jews* blamed him for reviling *Ananias*, ſaying *revileſt thou Gods High Prieſt?* he anſwered, *I wiſt not brethren, that he was the High-Prieſt.* q d. You look upon him as Gods *High-Prieſt*, and own him for ſuch, but I know no ſuch thing. The time was, when your *Prieſt-hood* was of divine inſtitution, and I owned it as ſuch: but now the caſe is otherwiſe; *Jeſus* Chriſt hath now taken that office wholly upon himſelf, being ſet down at his Fathers right *hand*, where having a Golden *Cenſer* and much incenſe in it, he offers *it with the prayers of all Saints, upon the golden Altar which is before the Throne.* That they were not then *ſinfull*, appears by his *circumciſing* of *Timothy*, *ſhaving* his *head* after the manner of the *Nazarites*, *purifying* himſelf according to the Law. Theſe things at that time he accounted *indifferent*, and for the advantage of the Goſpel he conformed to them. Had the Apoſtles immediately upon the death of *Chriſt*, utterly renounced the *Ceremonies*, and thrown them out of the Church, it would in all probability have been a great hinderance to the Goſpel, eſpecially as to the *Jews*, who had ſuch a ſetled eſteem of them; and therefore in point of *prudence*, and for the *furtherance* of the Goſpel (which they were to uſe all lawfull means to promote) they took another courſe;

Acts 23. 5.

Non noveram quod ſit ſacerdos, ſuppeditari capite ad Heb. 8. *ubi docet Apoſtolus non ultra in terris ſed in cœlis quærendum* ἀρχιερέα τῶν θεῶν, &c. Clop-penb. Schol. Sacrif. p. 153.

Rev. 8. 3.

Act. 16. 3.
18. 18.
21. 24.

courſe; they did not aſſoon as ever they ſaw *Chriſt* Crucified, run into the *Temple*, and pull all to pieces, but they firſt proved the *Ceremonial* Law abrogated, and that the uſe thereof was not *neceſſary* but *indifferent*: and when they ſaw that took, and that the Goſpel had got ſome footing; and alſo perceived that ſome preſſed the obſervation of the *Ceremonies* to a bad end, they boldly proteſted againſt them, and aſſerted their own liberty. Beſides, though the Apoſtles were not ignorant that the *ceremonies* were only of *poſitive* and *temporary* right, and that they did in law expire and dye with *Chriſt*, yet they withall knew that they were originally of *divine* inſtitution and had been long uſed by the Jewiſh Church with much *benefit*; and therefore they took themſelves bound to give them decent and honourable *burial*.

Ceremoniæ veteres eo tempore non quidem obligabant amplius; cum tamen templum nondum eſſet deſtructum, & illud tempus honeſtæ concederetur earum ſepulturæ, erant obſervationis liberæ. Jo. Crocius Anti-Weigel. part 2. p. 156.

They became *unlawful* upon the deſtruction of the *Temple*, and ſo they have been from that time till this, and ſo they will remain till the end of the world. *Joſephus* tells us that a little before the utter deſtruction of *Jeruſalem*, the Prieſts on the day of *Pentecoſt*, going into the inner *Temple*, to offer their accuſtomed Sacrifice, they at firſt felt the place *move* and *tremble*, and afterwards heard a Voice ſaying, *Let us depart hence*. And he likewiſe tells us a little after, that the Prieſts being taken, and deſiring *Titus* to ſpare their lives, he (being moved, as it were, by a *divine* impulſe, as *Caiaphas* was before him) anſwered, *that it was fit, that they ſhould periſh with the Temple*. *Grotius*

De Bell. Jud. l. 7. c. 12, 13.

Joh. 11. 50.

Factum hoc primum quidem publicatione Christianæ libertatis, quod tempus correctionis dicitur, &c.

Matth. 27. 51:

Rev. 12. 1.

See Mr. *Mede* in loc.

Prov. 1. 9.

speaking on the *Text*, of the abolishing of the *ceremonial* Law, saith, *it was first done at the publication of Christian liberty, called the time of reformation; afterwards, by the destruction of the two temples, that at* Garizim, *the other at* Jerusalem. It did doubtless *de jure*, or in *law* expire, at the death of *Christ*, as the renting of the *veile* of the *Temple* signified, but it did not *de facto*, *actually*, or as to all use of it, expire till the destruction of the Temple it self. But since that time it hath utterly ceased, the Church of *Christ* having all along disclaimed it with the *worship*, *sacrifices*, and all the *rites* and *ordinances*, pertaining to it. The Apostle *John* speaking of her, with relation to her condition about the time of *Constantine*, presents her to us in a glorious and triumphant state, *cloathed with the Sun, having the Moon under her feet, and on her head a Crown of twelve stars*; all which seems to bespeak her utter renouncing of *Judaism*. She stands shining, not with *legal* righteousness, but with the righteousness of *Jesus* Christ. She uses not the *ceremonial* ordinances here denoted by *Moon* (in regard, several of them depended on it, and were in other respects like it) but looking on them as *beggarly elements*, she treads them under her feet. She professes not the doctrine of the *twelve tribes*, as formerly she did, but of the *twelve Apostles*, which she wears as *an ornament of grace, to her head, and chains about her neck*. And after this manner she hath carryed her self all along, rejecting the *Jewish* pædagogy as antiquated, and out of date, never

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to be uſed more by her, ſave to mind her of her former ſtate, and Gods dealings with her therein. I know there are ſome Chriſtian Churches, that make uſe of ſome of the *Jewiſh rites* at this day. The *Ethiopians* (as alſo the *Jacobites*, *Ægyptians*, *Habaſſines* and others) to *baptiſm* joyn *circumciſion*; yet do they not do it upon a *ſacramental*, but *political* account, that by that mark they may be diſtinguiſhed from other Nations to be the ſeed of *Abram*. And there are ſome of our reformed *Divines* that would excuſe them, but others, condemn them of *ſuperſtition*, and lay down very weighty arguments againſt their practice in this particular. And it is not ſo conſiderable what ſome *particular* Churches do, as what the *univerſal* doth; or what a *corrupt* Church doth, as what thoſe do that are more *reformed* and *pure*; or what any Church doth *without* warrant from the word, as what it doth *by* it. It is evident from what I have alledged out of Scripture, that the *ceremonial* law is utterly aboliſhed, and the antient Church took it to be ſo; if therefore any endeavour whether *directly* or *indirectly* to revive or keep it up, it is little as to matter of argument to be heeded. And ſo much for proof of this particular, that the time deſigned by God, for his peoples worſhipping him in the uſe of *ceremonies* (particularly of the *Jewiſh*) is expired. As for thoſe that would have others, let them ſhew their warrant for them; but of that I ſhall perhaps ſpeak hereafter.

Brerewoods enq. *p.* 153, 156, 165.

See Dr. *Morton* and Dr. *John Burgeſs* in, *Ameſius* his Freſh Suit. *part* 1. *p.* 107. *Rivet* is clear againſt it. *Id illicitum eſſe, etiam alii ex eadem ſchola rectè ſentiunt*, &c. Synops. Pur. Theol. diſp. 31. *ſect.* 26. *p.* 448. So likewiſe *Cloppenb. damnanda eſt illorum ſuperſtitio.* Spicil. *p.* 209.

4. Becauſe the worſhipping of God in *truth*

is such a kind of worship as is more *proper* for, and doth better become the Church in these dayes of the Gospel, than other kind of worship. We must distinguish of times; that administration that may fit the Church at one time, may not at another. To have worshipped God without the use of *ceremonies*, would not have fitted her in the time of the *Old Testament*; and to worship him *with* the use of them, will not fit her in the time of the *New*. The Apostle compares the Church of the Old-Testament to an *infant*, and shews how God furnished her with such an administration as became her infancy; intimating withall, that now in the time of the New-Testament she is come to more *maturity* and *perfection*, and that thereupon he hath put her under a new administration, even such a one as is *suitable* unto it. That there is much difference betwixt the administration, the Church was under in the time of the *Old* Testament, and that she is *now* under, in the time of the *New*, is evident to all. *Eusebius* speaking of the *Mosaical* Law, calls it the *tutor* or *guardian of puerile and imperfect souls*. Heretofore God appointed his Church the use of such *types* and *figures*, as might help her to some apprehensions and conceptions of future things, but the *day spring* from on high having visited her, she is now in such a condition that she needs not those *rudiments* that formerly she did; and it is greatly injurious to her for any to attempt the reducing her back to the use of them. She doth not now look at Christ through the Window, or behold him through the

Gal. 4.1.

Νηπίων καὶ ἀτελῶν ψυχῶν ἐπίσκοπος καὶ οἰκονόμος. Demonst. Evang. l. 1. c. 6. p. 16.

the *latteſs*; ſhe doth not now ſee him with his *veil* upon him, as ſhe did in times paſt, but doth *all with open face, behold, as in a glaſs* his *glory*, and is *changed* thereby *into the ſame image from glory to glory*. Thoſe things therefore that formerly were an *help* to her, would now be an *hinderance*; and thoſe things that formerly were an *ornament*, would now be a *blemiſh*. That garb may become a perſon when he is a *child*, that will not when he is a *man*. *Joſeph's* coat of *many colours* might become him while he was a *child* or youth, but not when we was a man, and *ruler* of all the Land of *Ægypt*. *When I was* (ſaith the Apoſtle) *a child, I ſpake as a child, I underſtood as a child, I thought as a child, but when I became a man, I put away childiſh things*. Thus it is with the Church: ſhe hath her *progreſſions* and *periods*, as well as every ſingle perſon; and that garment which became her in her *minority*, will not at all become her, or ſute with her, now ſhe is in a *grown* ſtate. *Auguſtine*, illuſtrates this by a very fit ſimilitude; *There was* (ſaith he) *a youth that being diſeaſed, addreſſed himſelf to* Vindecianus *the Phyſician, who gave him a Medicine fit for his age, and cured him. A good while after, the youth being become a man, he fell into the ſame diſeaſe again, and applyes the receipt he uſed before; but it agreed not then with him. Hereupon he betook himſelf to his* Phyſician, *telling him he wondered, he would give him ſuch Phyſick as would hurt him. The* Phyſician *demands of him, when he gave him that* Phyſick? *he told him when he was a youth, at which time it cured him,*

Cant. 2. 9.

2 Cor. 3. 18.

Gen. 37. 4. 41. 41.

1 Cor. 13. 11.

Epiſt. 5. *ad Marcel.*

him, whereas it was now likely to kill him. The Physician replyed, that the physick proved not good, because it was not taken at his command; that that which was wholsome to him being a youth, was now deadly to him being of age. The like we may say of the Church: when she was in her *youth*, a ceremonious, pompous administration appointed her by God, was *proper* for her and *wholsome*, but now she being come to age (and God nowhere appointing it her) it would be *mortal* and *deadly*. And what if after all this I bring you a famous *heathen* that by the very light of nature gives suffrage for us in this point? Hear then what *Plato* saith, *Men ought to worship God, not counterfeiting with shadows, but pursuing vertue in truth.* Had not the man lived before our *Saviour*, I should have thought he had fetched this truth from him, as well as he did many others from *Moses*; but he dyed so long before his time, that we may take it for granted, it was the naked suggestion of the light of nature, which teaches, it is fitter for us to worship God in a *plain simple* way, than with *figures* and *shadows*. And so much for the reasons also of this second *branch*.

Δεῖ τιμᾶν θεὸν ἀ σχήμασι τεχνάζοντας, ἀλλὰ ἀληθείᾳ τιμῶντας ἀρετήν. In Epinomid.

5. Having thus dispatched the *reasons* of the point, I shall now for preventing of mistakes, lay down some *cautions* or *limitations*; and I shall confine my self to these two.

1. Though it be the duty of the Sons of men to worship God in *spirit*, or with the inner man, yet we must not understand this (as some have dangerously done) to the prejudice, or exclusion

excluſion of worſhipping him with the *body* or *outward* man. Such was the ſottiſhneſs of that raving impoſtor *Hen. Nicholas*, that he taught, that all *ordinances*, hearing, preaching, Scripture-learning, baptiſm, the Lords Supper, all *confeſſions* of Chriſt before men, all *externalls* in religion, were things of no worth, indifferent, free, trivial, laid on us by no law of God. This, I confeſs, is doctrine likely for that *wild* head of his to deviſe, and that *blaſphemous* tongue of his to utter, but far different from what the Holy-Ghoſt dictated to the Prophets and Apoſtles. As God would not have us to worſhip him with the body *only*, ſo neither would he have us to worſhip him with the ſoul *only*, but with *ſoul* and *body* both *together*. He is maker and Lord, both of the one, and the other, and therefore he expects to be worſhipped with the one, as well as with the other. When he calls ſo much for our worſhipping him in *ſpirit*, he doth not thereby exclude, or diſcharge us from worſhipping him with the *body*; he never intended any ſuch thing. He calls upon us indeed, to worſhip him with the *ſpirit principally*, but not *only*. Thus the Saints of old, (acted and guided by the *Holy Ghoſt*) ever underſtood him, and therefore did not only imploy their *ſpirits* in worſhipping him, but their *bodies* alſo. To inſtance in the duty of prayer; therein they bowed their *knees*, lifted up their *eyes*, *voice*, *hands*; ſmote upon their *breaſts*, and the like; thereby teaching us, that when we imploy our ſelves in the worſhip of God, we muſt not only ingage the *ſoul*, but the *body* likewiſe.

See his Epiſt. to the daughters of *Warwick*. *ſect.* 5, 7, 10.

Act. 20. 36. Joh. 11. 41. Pſal. 77. 1. 134. 2. Luk. 18. 13.

Treatise of Religions. *part.* 2. *p.* 138.

likewise. And *Amyrald* (who writes against such *quodlibetick* spirits) tells us, that *there never was any Nation, that thought it enough to serve God in thought only, without making demonstrations of their devotion, by gestures, and external actions.* And though bodily exercise as it is single, and divided from the spirit, doth (as the Apostle saith) *profit little*, yet when it joyns with it, it profits much. It *assists* the *spirit*, *elevates* the heart, *inflames* the affections, *excites* to devotion, and makes us far more lively in the service of God, than otherwise we should be. What difference is there commonly in the intention of mens affections, betwixt their praying only *inwardly* in the *spirit*, and outwardly with the *voice*? what *deadness* and *straitness* do usually attend the one, and what *life* and *inlargement* the other? Hence we find that the ancient *Christians*, when they set upon the service of God, did on purpose take in the *body* to assist the *soul*, and further their devotion in it. Witness that of *Augustin*: *by words* (saith he) *and other signes we greatly excite our selves to increase holy desire.* And upon this and such like grounds, *Aquinas* teaches, *that prayer, though secret, may be vocal*; or, that in our closet-performances, when we have no spectators but *God* and *Angels*, we may use the voice. *Anatomists* say, there are certain strings that come from the heart to the tongue, so that the *agitation* and *motion* of the tongue, doth stir and shake the heart, and thereby awaken and affect it, rendring it more vigorous and lively in its present services. If therefore, when we

1 Tim. 4. 8.

Vertis & aliis signis ad augendum desiderium sanctum nos ipsos acriùs excitamus. Ep. 121.

Adjungitur vox tali oratione, &c. 22. q. 83. a. 12. c.

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are waiting upon God in ſecret, we find our hearts *dead* and *liveleſs*, we may make uſe of the tongue, for the quickning of them, and rendring them more fit, for the enjoyment of communion with him, and better carrying on of his ſervice. The truth is, ſuch is the indiſpoſition of our hearts to good, that they are apt, like *Eutichus*, to drop *aſleep* in the ſervice of God, and therefore we have need of ſomething to awaken them; and if we find the voice will do it, we may uſe it. If we find them lively and in good frame, and fit for the ſervice we are about, we may then ſpare it, and pray as *Hannah* did, *in her heart*; but if otherwiſe, we may, and ought to uſe it. This I ſpeak of the duty of prayer, and that prayer which is ſecret; the uſe of the voice is alſo neceſſary when one prayes in the perſon of many, as the *Maſter* in his family, or the *Miniſter* in the Congregation. Thoſe that are to joyn with them, are to know what Petitions they make, and ſay *Amen* to them, which they cannot do, except they uſe the voice. And as the voice is thus to be uſed in the worſhip of God, ſo muſt other parts of the *body*, as the occaſion ſerves, and the nature of the duty requires. And this is the common Doctrine of Proteſtants; and therefore it is an unworthy ſlander of *Maldonate* the *Jeſuite*, that the *Calviniſts* interpret worſhipping in *ſpirit*, *a worſhipping with faith alone*, as if they were Solifidians, and againſt all external ſervices. Now *what ſhall be done to thee thou falſe tongue, ſharp arrows of the Almighty and coals of Juniper?* This is even as true, as that

Acts. 29. 9.

1 Sam. 1. 13.

Adorare, interpretantur ſolâ fide adorare. in loc. Pſal. 120. 3.

that the Devil ran away with *Luther*, that *Calvin* dyed blaſpheming, that *Beza* recanted, that *Junius* had a cloven foot. Nay, this is as true as that their St. *Patrick* cauſed the ſtoln Sheep to bleat in the belly of him that had eaten it, that St. *Lupus* ſhut the Devil all night up in a Tanckard, that St. *Dunſtan* held him faſt by the noſe with a pair of Tongs, that St. *Dominick* made him hold him the Candle till he burnt his fingers, with abundance of ſuch ridiculous, childiſh fables, which yet their deluded vulgar, take to be as true as the Goſpel it ſelf. Let any man that hath eyes but read *Calvin* himſelf on the Text, and he ſhall find him ſpeaking not only for *faith* and *purity* of heart, but likewiſe for *prayer*, giving of *thanks* and *innocency* of life. Nay their own *Cajetan* hath ſpoken as much, if not more, upon this Text for *internal* worſhip, than *Calvin* hath done. *In ſpirit, that is,* (ſaith he) *not in the Mount, not in* Jeruſalem, *not in any place, not with temporal worſhip, not with the tongue, but with inward worſhip conſiſting in ſpirit, that is, in the mind, as it bears the office of the ſpirit, and layes out it ſelf in ſpiritual matters.* What if *Calvin* had ſaid all this, then the angry *Jeſuite* would ſure have opened his mouth indeed. But we may not wonder that the Jeſuites carry it thus towards us. Their friend *Jarrigius* hath told us what kind of dealing we are to expect from them. *It is* (ſaith he, ſpeaking to one of them) *your ordinary cuſtome, according to the ſecret and myſterious rules of the ſociety, to impoſe things upon the paſtors of the reformed Churches,*

Omnibus ſeculis fide, precibus, gratiarum actione, puritate cordis, vitæ innocentiâ coli Deus voluit.

In ſpiritu] *non in monte, non Hieroſolymis, non in loco aliquo,* &c.

Anſwer to the Calumnies of Beauſes, p. 30.

Churches, in your injurious and treacherous refutations, and make the world believe they ſay what never came into their thoughts. A Jeſuites tongue then, is no ſlander; but no more of this.

2. Though it be our duty in theſe dayes o f the Goſpel to worſhip God in *truth* or without the uſe of *Ceremonies*, yet we do not underſtand this to the excluſion,

1. Of ſuch Ceremonies as are of *divine* inſtitution. When *Chriſt* aboliſhed the *Jewiſh* and *Samaritan* Ceremonies, he inſtead thereof inſtituted ſome of another nature, that were to continue. Of this ſort are *water* in Baptiſm, *bread* and *wine* in the Supper, with the ſeveral actions pertaining to them. That theſe are Ceremonies, both *Papiſts* and *Proteſtants* (as *Chamier* ſhews) grant; and that they are of *divine* inſtitution, none but *infidels* will deny. And theſe ceremonies (notwithſtanding what hath been ſaid) we willingly own and obſerve, and both deſire and endeavour that others may do the like. And therefore the *Papiſts*, as they wrong us in the former caſe, ſo they do in this, telling the world that we are againſt all Ceremonies whatſoever. This was it that occaſioned that requeſt of the *Lutherans* to the *Emperour Charles* the fifth at the Diet in *Auguſta*: *Let not* (ſay they) *your imperial Majeſty give credit to thoſe, who, that they may the better render us odious, diſperſe ſtrange calumnies againſt us.* They *give it out that we aboliſh all ceremonies, and all good manners in the Churches. Theſe things*

Primum omnium conſtat in ceremoniarum albo eſſe ſacramenta, &c. Panſtrat. t. 4. de ſacrament. l. 1. c. 10. ſect. 2. p. 19. *Nec verò fidem habeat Cæſarea Majeſtas his qui ut odia contra nos inflamment miras calumnias ſpargunt*, &c Auguſt. Conf. art. 21. p. 40.

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are notoriously false; we do not only preserve such ceremonies as are of divine institution with highest respect, but that we might increase the reverence of them, have also taken away certain late abuses, which have by the corruption of the times been brought in, without any certain authority, contrary to Scripture, contrary to the ancient canons, contrary to the example of the ancient Church. So far they. We think it meet to distinguish betwixt the *institutions* of God, and the *inventions* of men; as for the *former*, we readily embrace them; as for the *latter*, we utterly renounce, and disclaim them.

2. Neither must we understand it to the exclusion of such *circumstances*, as are necessary to the solemn and decent carrying on of the worship of God. As our *Saviour*, notwithstanding what he saith in the *Text*, allows us the use of the *ceremonies* above mentioned, so he doth likewise, the use of such *circumstances*, as are requisite to the orderly management of his service. The main things belonging to his service, God himself hath determined, as what *ordinances* he will have used, what *discipline* he will have exercised, what *officers* he will have imployed, and what *duties* he will have performed; and these must by all means be kept *sacred* and *inviolable*. It lies not in the power of *Church*, *State*, or any humane authority whatsoever, to reverse or alter *all*, or *any* thing thereof; nay it were intolerable presumption, so much as to attempt it. What presumption then is the Church of *Rome* guilty of, that *forbids* so many things that God *allows* and *commands*; and *allows*

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and *commands* ſo many things that he *forbids?* therein (like their predeceſſors the *Scribes* and *Phariſees*) making *the commandment of God of none effect by their tradtion.* Mat. 15.6.

Other things there are that be of leſs moment, as the proper *modes* and *circumſtances* wherewith the forementioned inſtitutions are to be carryed on; and theſe he hath not determined *himſelf*, but left to the prudence of the *Church*, in the choice and determination whereof, ſhe is to ſteer her courſe by thoſe general rules, the Holy-Ghoſt hath ſet down in Scripture, for the guiding her in this matter. To have ſet down particular directions for every individual caſe that occurs and varies every day would have been in endleſs matter, and have ſwel'd our rule, that now lyes in a narrow compaſs, to no leſs than a ſtupendious voluminouſneſs; and therefore the Holy-Ghoſt waving that, as both a needleſs and unprofitable work; gave us only *particular* directions for *fundamentals*, and *general* directions, for *circumſtantials*, impowring and appointing the Church, to accommodate and apply them to particular caſes ſo as might tend moſt to the advantage and furtherance of the Goſpel, and her own edification and benefit. To tell you what and how many theſe directions be, would be a work too great for this place. Thoſe who have a mind to know them, may have recourſe to the *Centuriators* of *Magdenburg*, who have with much diligence and exactneſs, collected and digeſted them in the very words of the Scripture, into an intire *ſyſteme* of *Canons* or

Leges à me edentur non perfectæ: nam eſſet infinitum. Cicero. t. 2. de Legib. l. 2. p. 326.

De rebus ad gubernationem Eccleſiæ pertinentibus Apoſtoli certos quoſdam canones tradiderunt quos ordine ſubjiciemus, &c. Cent. 1. l. 2. c. 7. (Ed. Baſil.) p. 407. ad 418.

rules of Church-Government. I ſhall only inſtance in thoſe noted words of the Apoſtle to the Church of *Corinth*. *Let all things* (ſaith he) *be done to edifying*. And, *let all things be done decently and in order*. *Clemens Romanus* who was his fellow labourer, and wrote an Epiſtle to the ſame place, hath a paſſage to the ſame purpoſe. *We ought* (ſaith he) *to do all things in order*. That is to ſay, in order to the due carrying on of Gods worſhip, we muſt make choice of a fit *time*, convenient *place*, decent *habit*, ſuitable *geſture*, and ſuch proper *utenſils* as the nature of the ordinance, and ſervice we are about call for, labouring by all means to avoid irreverence, diſorder and ſcandal. But whiles we are improving theſe and ſuch like expreſſions, for a liberty in this kind, we muſt take heed of ſtretching them too far, and going beyond our bounds, leſt we fall into the *tents* of the *Philiſtines*. It was through this paſſage that *ſuperſtition* wound in her head, and afterwards introduced the whole fardle of humane *inventions*. It is through this gap that light and ſenſual men have brought their innovations and vanities into the worſhip of God, to the great prejudice of *religion*, and reproach of the *Chriſtian* cauſe. For whiles they pretend to do it for *edifying*, they do little leſs than ſubvert the very *worſhip* of God it ſelf, preſenting him with a company of childiſh, fooliſh *ceremonies* inſtead of *inward* devotion, managing the work that ſhould be carryed on with ſo much *ſeriouſneſs*, *ſpirituality* and *ſimplicity*, as if it were a meer ſport or play, ordained on purpoſe for the gratifying of

1 Cor. 14. 26, 40.

Πάντα τάξει ποιεῖν ὀφείλομεν. p. 52.

of the flesh. And whiles they pretend to do it for *decency* and *order*, they beget little else than disorder and confusion.

I know very well, that many amongst us who make the Scripture like the *Materia prima*, and draw *quidlibet ex quolibet*, put great confidence in this place of the Apostle, touching *decency* and *order*, urging it upon all occasions in defence of the Ceremonies. Dr. *Burgess* treading the steps of *Hosius*, *Eckius*, and other Papists, who urge it for their *Sacramentals*, makes great account of it, telling us, it is the only place for the Churches Power, in constituting Ecclesiastical *Ceremonies*; but how little it makes either for him, or them, divers learned men have at large shewed. And the thing is of it self evident; for 1. The Apostle speaks not of constituting, or making any *New* matters, but of the due disposal and managing of such things as were *already* made. 2. We must understand him of such things as he in that place discourses of, which occasioned this his advice, and those were not *Ceremonies*, but meer *Circumstances* of Order. He requires, that he that *speaks* in the Church, speak in a *known* tongue, so as he may be *understood*; that the *Prophets* when they propheſie, do it καθ' ἕνα, *one by one*, submitting themselves to the judgement of others; that the *women* in Religious Assemblies, keep *silence*, and the like; and what's all this to mystical, doctrinal *Ceremonies?* 3. He propounds a Rule, by which these, and such like matters, must be regulated; *let all things* (saith he) *be done*, κατὰ τάξιν, *according to order*; and what is this τάξις or *Order*, but that which

Bradshaw's modest disc. of Cerem. p. 5. *Ames*, Fresh Suit, part 2. p. 51.

he himself in this place prescribes?

But to return where I was; that Christ in *Circumstantials* hath left his Church some power, is granted; but she must take heed lest in the exercising of it, she go beyond her limits. As she must take heed of neglecting those *conveniencies*, that he does allow her, so she must likewise take heed of transgressing her bounds, and going too far; and that both as to the *nature* and *number* of her constitutions. As to the *nature* of them, she must (if she expect to be obeyed) take heed of framing such things as are liable to just exception, and imposing them on her members with rigour and severity. Christ hath dealt tenderly with *her*, and it may not become her to deal austerely and harshly with *them*. As they, on the one hand must remember to shew her *filial* respect, beware of contemning her *Authority*, and not but upon very weighty grounds reject what she recommends to them; so, she on the other hand, must take heed of *provoking them to wrath*, or shewing her self cruel, remembring her Authority (as some of her wisest Sons have told us) is not *coercive*, but *directive*, not *imperative*, but *declarative*. And if it so fall out, that some of them refuse to close with, or obey any or all of her injunctions, she must not presently interpret it, a perverse *obstinacy* against her (whiles they are known to be sound in all fundamentals, of holy lives, and peaceable spirits) but *fear* of offending God, whom above all (as she her self hath taught them) they must labour to please, suspecting not only their *affection* and fidelity to *her*, but the *equity* of her impositions

Davenant de Jud. Cont. c. 26. p. 145. Grotius de Imp. c. 8. sect. 8. p. 86.

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on *them*, considering her self to be fallible, and liable to mistakes, as whole multitudes of repealed *Canons* do abundantly shew.

And in reference to the *number* of her constitutions, she must take heed of transgressing her bounds that way; she must beware of breaking forth into an unbridled licentiousness, as the Church of *Rome* hath done, making her members groan and sigh under the *multitude* of her decrees and impositions. As she must take care that those things she frames be *requisite and necessary* (at least *innocent* and *lawful*) so she must take care they be *few* in their number, lest they become *burdensome*, and take her members of *higer* and *greater* matters. And when her constitutions are warrantable both in respect of the *nature*, and *number* of them, it is our duty to close with them, and we should greatly offend if we should refuse to do it. So long as her determinations in *particular* cases be consonant to the *general* Rules she is to walk by, we must by no means deny our obedience. But if she make such constitutions as are unwarrantable for the *nature*, or *number* of them, or both, and impose them on us with rigour, she must not think it much if we disobey her; nay, if (according to the authority granted us, and the trust reposed in us) we stand up for our own liberty, sit in *Judgment* upon her, and *plead* with her. And so much for the *Cautions*, as also the *doctrinal* part of this Discourse.

Christi præsentiâ, quantum in se est, Ecclesiam spoliant quicunque eam gravant immodicâ cæremoniarum turbâ. Calvin. in Joh. 4.23.

Hos. 2. 2. רִיבוּ רִיבוּ בְּאִמְּכֶם *Judicate matrem, judicate.* Vulg. *Contendite, cum matre vestra, contendite.*

6. I am now in the last place, in pursuance of the propounded Method, to give you the *Uses* of the point.

Pagn.

Use I,

And 1. May be for *Information*, to teach us these two particulars. 1. That the Catholick Church is *invisible*. Amongst other points disputed betwixt *us*, and the *Papists*, this is one, *Whether the Catholick Church be invisible?* we say it is, they say it is not. Dr. *Whitaker* (to mention no more) hath learnedly and judiciously discussed this point; and amongst other Texts, which he urges for confutation of them, this I am now upon, is one. His Argument runs thus; *If that only* (saith he) *be the true Catholick Church of Christ, that does worship and serve God in spirit and in truth, then the Catholick Church is invisible; but the former is true, and therefore so is the latter.* And indeed the consequence is evident; for such as the worship is, such is the Church. If the Worship be invisible, so is the Church. If we see not who they are that worship God in *spirit* and in *truth*, we neither see which is the true Church; for, that is the Worship Christ hath appointed, and does enable that Society which is his true Church, to worship him with. Were the Church a body meerly *politick*, like other incorporated Societies, the Papists might upon better grounds, tell us, it is as visible as the Commonwealth of the *Venetians*, or the Kingdom of *France*, or *Spain*, but it is not so; it is, as the Apostle calls it, οἶκος πνευματικὸς, *a spiritual house*, standing on a *spiritual* foundation, made up of *spiritual* materials, and govern'd after a *spiritual* manner. Or were it a body meerly *Physical*, they might on better grounds plead for its *Visibility*, but it is not so: it is a *mystical* body, and a *spiritual* body: Now that which

Si ea sola sit vera Christi Catholica Ecclesia quæ spiritu & veritate Deum colit & veneratur, tum Ecclesia Catholica est invisibilis, &c. t. 1. Controv. 2. q. 2. de Eccles. p. 461.

1 Pet. 2. 5.

which is ſpiritual, is not the object of *ſenſe*, but *faith*, which *is the evidence of things not ſeen*. The Church therefore being thus *ſpiritual*, is not *viſible* to the *Eye*, but *credible* (if I may ſo ſpeak) to the *Mind*. Hence that paſſage in the Creed, *I believe the holy Catholick Church*; intimating, its certain there is an holy *Catholick Church*, but withal, that its *inviſible*. Indeed, in reſpect of its *accidental* and *external* form, it's *viſible*, and as viſible as other Societies; but in reſpect of its *eſſential* and *inward* form, which is that which gives it its being, and is mainly to be looked after, it's altogether *inviſible*. To know who they be that *profeſs*, as Church-Members, is eaſie, but to know who they be that believe, *worſhip*, and *live* as ſuch, is not ſo. And thus much *Bellarmine* grants; and what's this but to grant us all we contend for, and ſay as we do?

1 Cor. 15. 44. Heb. 11. 1.

Videmus eum cœtum hominum qui eſt Eccleſia ſed quod ille cœtus ſit ipſa vera Chriſti Eccleſia, non videmus. t. 2. l. 3. c. 15. de Eccleſ. milit.

2. That a *ceremonious* Worſhip in the days of the Goſpel, is utterly unlawful and unwarrantable, contrary to the *will* of God, the *deſign* of Chriſt, and the *nature* of the *diſpenſation* he hath put his Church under. This is *Beza*'s inference. *To introduce* (ſaith he) *new Figures, or any Shadows into the Church, we affirm out of the Word of God (who does ſo expreſly condemn all Will Worſhip, and in times paſt prohibited the bringing of ſtrange Fire to his Altar) is wicked audacionſneſs.* If it belong to God to preſcribe his own Worſhip, and he hath been pleaſed in his word to do it, therein telling us that he will be worſhipped in *ſpirit and in truth*, (that is, as you have heard, with the inner man, and in *ſimplicity*, without the uſe of *Ceremonies*) then to introduce

Novas figuras vel umbras ullas in Eccleſiam invehere nefariam eſſe audaciam, &c. In loc.

and set up a *ceremonious* Worship, must needs be *wicked audaciousness*. It is no less then an affronting his *Majesty*, a contemning his *Authority*, a resisting of his *Will*, and so no doubt will be interpreted by him. Had he only commanded us to worship him in *general*, and left the *specification* or manner of it to us, then we had been free, and might have worshipped him either one way or other, either *with* Ceremonies, or *without*, as our own inclinations had carried us. But after he hath not only called upon us to worship him, but hath determined the manner of his Worship, and said plainly, This kind of Worship does best *suit* with me, this kind of Woship I *will* have, this kind of Worship I *seek* after; for us to go and set up another kind of Worship of our own heads, and offer that to him, what is it but to *mock* him? What is it but to tell him he shall not be worshipped as *he* will, but as *we* will, than which, what can be greater impudence?

Use II. The second *Use* may be for *Reprehension*, to reprove two sorts of Persons.

1. Such as worship God, but not in *spirit*. There are many that think if they do but worship him with the *outward* man, they need not trouble themselves about the *inner*; if they do but present and engage their *Bodies* in the work, it matters not what they do with their Spirits. Though they hear that God is a *Spirit*, and would have *spiritual* Worship, that he *prefers* it above all other Worship, nay, that all other Worship is *vain* without it, yet when they approach to him, they present him with their *Bodies*, but with-hold their *Spirits*. Thus the Woshippers of *Baal* used

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to carry themſelves; witneſs *Ahabs* Prophets, of whom the Scripture teſtifies, that when (upon that famous conteſt betwixt *Elijah*, and *them*) they prayed to *Baal)* they *cryed aloud, leaped upon the Altar, cut themſelves after their manner, with Knives and Lancets, till the blood guſhed out upon them.* They laid not out themſelves in *ardency* of holy affection, or *ſpiritual* importunity, but in ſhouting and making a noiſe, thinking (according to the manner of the Heathens) that they ſhould *be heard for their much ſpeaking.* And when that would not do, they *leap* and *cut* themſelves, hoping thereby to ſtir up their careleſs ſleepy *Deity* to audience. 1 King. 18. 26, 28. Mat. 6. 7.

But it is not *Heathens* only, that have contented themſelves with *out-ſide* Worſhip: Others that either did or might have known better, have done the like. Thus the *Jews* carried themſelves, as appears by that ſad complaint of God by the Prophet *Iſaiah*: *This People* (ſaith he) *draw near to me with their mouth, and with their lips do honour me, but have removed their heart far from me.* They worſhipped God with the *outward man*, with the *incurvation* of the Body, but not with the *inner* man, not with the heart. Though they had heard much of the *Omniſciency* of God, his *indignation* againſt Hypocriſie, his *calling* for the heart, and the *vanity* and *deteſtableneſs* of all ſervices without it, yet did they with-hold it from him. And thus the *Scribes* and *Phariſees* behaved themſelves in after times, as appears by our *Saviour*, who complains of them in theſe very words of the Prophet *Iſaiah*, which I have now recited: *Ye Hypocrites* (ſaith he) Iſa. 29. 13. Mat. 15. 7, 8.

he) *Well did Esaias prophecy of you, saying, This People draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me.* That which God looketh *most* after, that they kept *furthest* from him; that which would have been most *acceptable*, that they were *lothest* to part with. They made a great ado about their *outward* actions, and look'd that they were accurate and decent, and in the mean time their hearts which he call'd for, they *with-held* from him.

And the *Papists*, though they arose too late to be mentioned in Scripture, yet are (as all know) notorious for their vanity, both as to their *Doctrine* and *Practice*, in this particular. As to their *Doctrine*, hear what the Jesuites (that Society of *Angels*, that flight of *Phœnixes*, as they stile themselves) teach. Among other rare *Maximes*, which they have fram'd to facilitate the exercise of holy things, take these instead of many. They say it is enough to be bodily *present* at the *Mass*, though a man be *absent* as to the mind; provided he behave himself with a certain *external* reverence: That a man fulfills the Precept of hearing *Mass*, even though he have not the *intention* to hear it: That when two Persons say over their *Breviaries* at the same time, they may repeat each of them his Verse at the same time, not troubling themselves about any thing of *attention*, to what they do, because it is not any way *necessary*. Nay, in order to Peoples obtaining of Heaven (because they will not perhaps be at the trouble of any *active* Devotions) they let them know, it's sufficient for them to have

Myst. of Jes. p. 51, 123, 134. *Additionals*, p. 82.

have always a pair of *Beads* about the arms, after the manner of a Bracelet, or to have a *Rosary* about them, or some *Picture* of the Virgin. These are strange *Maximes* (you'ld think) yet are they deliver'd to us by no meaner men, than *Gaspar Hurtado*, *Vasquez*, *Caramuel*, and such like. And if we leave them, and go to the *Papal Chair*, the pretended seat of Apostolical Wisdom and infallibility, what liberal Indulgences does his Holiness grant upon most frivolous and childish grounds? In the Church of St. *Eusebius* at *Rome*, they have (as a good Author tells us) seven thousand four hundred fifty and four *Quarentines* of days of *very Pardon*, for such as shall bring thither any honest offering, and afford (as the words of the Bull do run) *manus porrigentibus adjutrices*, their helping hands to such as seek to them. In the Church of *St. Mary-deliver-us-from-the-pains-of-hell*, (for that is the Churches name) there are daily granted eleven thousand years of indulgence to such as shall bring an honest offering; that is to say, shall give (not to the poor indeed, but) to the rich *Monks*. In the Church of St. *Praxede*, you have daily twelve thousand years of *very* Pardon, and as many *Quarentines of days*, with the *remission* of the third part of your sins, in such manner, that visiting the Church *three* days in a row, you shall purchase plenary *pardon* of all your sins, and six and thirty thousand years by provision, besides the *Quarentines*; which the Popes have since increased, to sixscore thousand years for every day. And another Author of eminent note, who was amongst them, tells us, That

Pet. Du Moulin Confut. of Purgatory *c.1. p.8, 9.*

Sir *Edw. Sandys Europ.* Spec. p.23.

that Pope *John* the twentieth, that he might make things yet more easie, granted forth an Indulgence, that every inclining of the head at the Name of *Jesus*, should get twenty years pardon. And *Hassenmallerus* informs us, That being in *Rome*, Cardinal *Farnsey*'s Notary gave him an Image blessed by Pope *Pius* the Fifth, in which were inscribed these words; *He that on the feasts of the blessed Virgin Mary, falling down before this Image, thrice saith his* Pater-Noster, *and* Ave-Maria, *gains two thousand years Indulgence: and he who devoutly worships it every day, gains twelve thousand years Indulgence.*

Vid. Cham. Epist. Jes. p. 116.

Thus you see what incouragement those that pass for Guides and Leaders amongst them, give their people, to rest in *external* services. What their *practice* then is, they being generally so Ignorant and Carnal as they are, you may, (had you nothing of your own Observation, or common fame to inform you) easily imagine.

But we need not travel so far from home for instances of this nature: there are many, even among our selves that stand deeply guilty of this sin, serving God sometimes with their *Bodies*, but seldom or never with their *Souls*. There are many amongst us of such a frame, that if they do but observe the *Bell*, come together into the presence of God at the hour of Prayer, and there abide a while with their *Bodies*, though their *Souls* are at *the ends of the earth*, they think they have done all that is commanded, and may expect a blessing. They think if they can but follow the *Calendar*, go over their *Divine Offices*

(as

(as they call them) ſtand up, kneel down, cringe, bow, and anſwer in their turns, they have (chuſe where the heart is all this while) done God good ſervice. But alas, what's all this to the purpoſe? What's all this in compariſon of what God requires? What's all this in compariſon of one ſerious, hearty, humble prayer, accompanied with true *contrition*, and lively *faith*? *Conſtantinus Copronimus*, the Eaſtern Emperour was wont to ſay, *Quid ſine pectore corpus? what's the body without the ſoul?* What are ſtately *Cathedrals*, melodious *Muſick*, coſtly *Hangings*, rich *Utenſils*, gawdy *Veſtments*, and all the *geſtures* and *poſtures* imaginable, without a praying heart? Though our Worſhip be never ſo ſplendid and pompous, decked with the moſt exquiſite humane ornaments, yet unleſs the *heart* ingage in it, it is in vain, nay odious and abominable. It is to be wiſhed then, that men would ſtand leſs upon matters of this *nature*, and look more after the *heart*.

2. Such as worſhip God but not in *truth*. Many are of ſuch a temper, that they know not how to worſhip him, unleſs it be in a *ceremonious* way. They have ſo inur'd themſelves to *Ceremonies*, and taken ſuch affection to them, that they ſcarcely know how to do any thing in the ſervice of God without them: ſo that take away them, and you ſerve them as *Jacob* did *Laban*: you *take away their gods*, and with them, their wor- Gen. 31. 30.
ſhip, happineſs, and all at once. Though they hear over and over again, that God hath declared againſt ſuch kind of worſhip, told them, that it is not pleaſing to him, that the time of it

is expired, and the like, yet they are not satisfied, but they must, and will have it. And herein they much aggravate their sin, that not contenting themselves with those *Ceremonies*, which are of divine institution (whereof I gave you account before) they frame others of their own heads, which they do not only *equal* with, but *prefer* before them. Thus the *Scribes* and *Pharisees*; as if all those *Ceremonies* God appointed by *Moses* had been too few, they must have some of their own, which they were very exact (chuse what became of the other) in the observation of. What a stir did they keep about washing of
Mark 7. 4. *hands, cups, pots, brazen vessels, tables*, and such like things, which they did not only use themselves, but impose on others, and that with so much zeal and rigour, that they were ready to quarrel with *Christs* Disciples, because they did not do, as they did? And what ado likewise did
Numb. 15. 38, 39. they make with their *Phylacteries* and *fringes*? not contenting themselves with those prescribed by God, they would have *greater*, such as would be more *seen*, and with a louder *voice* proclaim their zeal and sanctity. *They made broad* (saith
Mat. 23, 5. the Evangelist) *their Phylacteries, and enlarged the borders of their garments.* They thought those appointed by the Law were too little, and did not sufficiently bespeak their good affection and devotion (which they desired all might take notice of, and admire them for) and therefore they made them such as would be seen further, and speak lowder, and these they wore with much pride and ostentation.

And in this *ceremonious*, superstitious humour, the

the Papiſts imitate them to the life. As they imitate them in their *Hypocriſie*, ſo they do likewiſe in their *ſuperſtition*. Hence that ſerious complaint of *Eraſmus*; *The world* (ſaith he) *is laden with humane conſtitutions; it is laden with the opinions and doctrines of the School-men, with the tyranny of the mendicant Fryers, who though they are the Vaſſals of the See of* Rome, *are yet ſo potent and numerous, that they are formidable to the very Pope, and Kings themſelves. Jeruſalem* it ſelf, when ſhe was under the *pedagogical* Adminiſtration, and when the *Ceremonial* Law was at the height, had not more Ceremonies than *Rome* hath at this day. There was not a Ceremony among the *Jews*, which they have not either in the ſame kind, or ſomewhat equivalent to. Nay, as if that were not ſufficient, they have taken up many uſed by the *Heathens*, which the *Jews* had not, nor any thing like them.

Mundus oneratus eſt conſtitutionibus humanis, oneratus eſt opinionibus & dogmatibus ſcholaſticis, tyrannide fratrum mendicantium, &c. Vol. Epiſt. l. 12 Epiſt. ad Card. Mogunt. p. 422. *Neque illis minor eſt umbrarum denſitas quam fuit olim ſub Judaiſmo.* Calvin. in Joh. 4. 23. *Nihil fuit inter omnes Ceremonias Judaicas cui non ſimile & æquivalens aliquid inpleriſque, & ejuſdem generis multa plura reperiantur inter Pontificios, &c.* Ameſ. Bell. Enerv. t. 1. p. 257.

And how far many amongſt us, that pretend to be come out of *Babylon*, and to have caſt of communion with her, do ſymbolize with them, I need not tell you. Now what manifeſt diſobeying, nay, preſumptuous contradicting is this of *Jeſus* Chriſt? Will he have the Law of Ceremonies *abrogated*, and will men (and ſuch too as pretend to be his obedient ſervants) have it *continued*? Does he ſay, God muſt be worſhipped *without* Ceremonies? and do they ſay, he

he ſhall be worſhipped *with them?* What's this but a thruſting themſelves into his *Throne*, an invading of his *Authority*, and a laying hold on his *Soveraignty* and *Dominion?* What's this but to charge him with *inſufficiency*, and ſay, he is unfit to govern the Church, or be the Head of it? And is this the reſpect they have for him? Is this the thanks they give him for their Redemption: for his ſaving them from the curſe of the *Moral* Law, and yoke of the *Ceremonial?* Who would ever think that any that carry the names of *Chriſtians*, and deſire the ſetting up of his *Kingdom* and Government, ſhould deal thus unworthily with him? Either he is our Lord, or not; if not, why do we *profeſs* he is? if he be, why do we not *obey* him?

Uſe III. The third *Uſe* may be for *Exhortation*, to perſwade all to worſhip God in *ſpirit* and in *truth*. This is the Worſhip God himſelf hath preſcribed, and by his Son propounded to us, and therefore let us all, without any *diſputing* or *drawing* back, cloſe with it.

1. Let us worſhip him in *ſpirit*. When ever we come into his preſence, let's beware we leave not our *ſpirits* behind us; let's be ſure we take them along with us, and engage them in the work. What ever ſervice or duty we ſet upon, let's be ſure to imploy our *ſpirits* in it. *Let thine* Prov. 23. 1. *heart* (ſaith God) *keep my Commandments.* The *heart* is the thing he chiefly *calls* for, *expects*, and *eyes* in all our performances; and therefore when ever we addreſs our ſelves to him, let's be ſure to *bring* our *hearts* along with us, *preſent* them to him, and *keep* them in order, whiles they

are

are before him. When we go into his presence to *sanctifie* his name, and *humble* our selves, let's do it with the *heart*. When we *pray* unto him, *praise* him, *sing* Psalms, let's do it with the heart. When we *read* or *hear* his Word, *receive* the Sacrament, or *celebrate* any other Ordinance; let's do it with the heart. One *grain* of heart-service, is of more account with him than *Mountains* of all other services whatsoever. He would rather have one *bleeding heart* offered to him upon the *Altar* of his Sons *Merits*, than many thousands of *Oxen* upon *Altars* of *Stone*. He is more pleased with the *sighs* of a contrite *heart*, than the costliest *incense* that ever was presented to him. The *heart* is the thing he hath pitch'd upon, and he will either have it or nothing. He stands so much upon it in all our sacrifices, that though other things be mean, yet if *that* be there, to animate and put life into them, he will accept of them; and if other things be never so costly, and *that* be wanting, he will not endure them. Set the *heart* aside, and *he that killeth an Oxe, is as if he slew a man: He that sacrificeth a Lamb, as if he cut off a Dogs neck: He that offereth an oblation, as if he offered Swines blood: He that burneth Incense, as if he blessed an Idol.* Alas, men mistake the nature of Religion, imagining it consists in that it does not. They look to their *outward* actions, and keep a great stir about them, whereas he regards them not any further than the *heart* concurs with them. What cares he for the expression of the *tongue*, lifting up the *eyes*, smiting the *breast*, bowing the *knees*, or any such *outward* actions? he matters them not a jot

1 Pet. 3. 15.
2 Chron. 7.14.
Isa. 26.9.
Psal. 9.1.
Col. 3.16.
1 Chron. 30.19.
Isa. 66. 3.

further than the *heart* joyns with them. What cares he for a mans making a good *Profeſſion*, unleſs he have good *affection*; for his ſpeaking like an *Angel*, unleſs he mean *accordingly*; for his ſeeming to be *holy*, unleſs he be ſo *indeed*? What cares he for a mans *outward* ingaging in the common duties of Religion, while he *inwardly* hates them; for his giving him the *knee* in prayer, while he denies him the *heart*; for his *hearing* the word while he does not *believe* it? What cares he for his *ſitting* with Chriſt at the *Sacrament*, while he hath a deſign to *betray* him? for his going in *Pilgrimage* to his Sepulchre, while he daily *crucifies* him at home; for his wearing *hair-cloath* on his back, while he nouriſhes *Pride* and *Hypocriſie* in his ſoul? Do you care for a man that *ſmiles* in your face, and ſpeaks you fair, but *inwardly* hates you, and plots your ruine? No more does God care for a mans *ſpecious* pretences, unleſs his *heart* be with him. If therefore you would worſhip God regularly, acceptably, comfortably, ſee that you worſhip him in *ſpirit*.

Now that I may the better evince to you the reaſonableneſs of this worſhipping God in *ſpirit*, and provoke you to it, I ſhall offer to your thoughts theſe following *Queries*.

1. Whether hath not God propriety in your *ſouls*, as well as in your *bodies*? Did not he make the *one*, as well as the *other*? Did not he redeem the *one*, as well as the *other*? Hath he not furniſhed you with proper and ſuitable ſupplies for the *one* as well as the *other*? Nay, have not you ſolemnly reſign'd to him the *one*, as well as the

the *other?* If you have, with what colour or ſhew of reaſon, can you with-hold from him the *one*, any more than the *other?* If we conſult the Scripture, we ſhall find, that though God challenge a propriety both in *ſoul* and *body*, yet he challenges a propriety in the former in an eſpecial manner, calling it his *ſoul*. *That hath not* (ſaith he) *lift up my ſoul to vanity.* In the Original, according to the *Kethib*, or *Line*, it is, as our tranſlation renders it, נפשו *his ſoul*, but according to the *Keri*, or *Marginal correction*, it is נפשי *my ſoul*; God thereby intimating that the ſoul is *his*, and that in a *peculiar* manner, as a thing that he hath title to in many reſpects. But if you think this not clear enough, hear what he ſaith in another place. *All ſouls* (ſaith he) *are in me.* All Souls! yes, and all bodies too; but *ſouls* are his in an eminent way. Every *ſoul* in the world is his, made by him, under his eye, and at his diſpoſal. The ſouls of Parents and Children, rich and poor, Princes and people, are all his. Now, if the ſoul, as well as the body be Gods, what more equal, than that you ſhould at his command worſhip him with it? were it your own, you might with-hold it, but being his, and that too, which he mainly reſpects, & looks after, you cannot without guilt of high injuſtice do it.

Pſal. 24. 4.

Ezek. 18. 4.

2. Whether is he not worthy of your *ſouls*, and the beſt ſervice you are capable of doing him with them? Though the *ſoul* be (as you have heard) an excellent being, yet ſure if it were far better than it is, it were not too good for him. What, did he not think it too good to beſtow it on you, and that before it was tainted with the

least spot of sin, and will you think it now too good for him? Nay, did he not think his own *Son*, with all the blessings of the Covenant of Grace too good for you, and yet will you think your *Souls* too good for him, and with-hold them from joyning with your *Bodies* in his Worship? There is not a Soul, no nor an Angel in Heaven, that thinks himself too good to be employed in his service, but is ready to undertake the meanest Office for him; and shall we poor Mortals think our selves, or any thing belonging to us, too good to be laid out for him? By no means. We should rather say, Come Lord, here is my Soul, take it to thy self, and use it as thou wilt. It is indeed my *Darling*, but were it ten thousand times better and dearer to me than it is, I should not think it too good for thee. Such as it is, it is thine; Oh that it were better for thee!

3. Whether should you not let him have that in your Worship, which he *judges* and *measures* all by? That you ought without question to do, and consequently you ought to let him have the heart, for that he *reckons* all by. *Solomon* saith of a man, *As he thinketh in his heart, so is he*; that is, both in *himself*, and in Gods *account*: As God finds his *heart*, so he esteems of him; if he find it *good*, he esteems him *good*; and if he finds it *bad*, he esteems him *bad*. And as he esteems of every man by his heart, so he esteems of his service by it. If the *heart* be in it, he accounts it *good*, and if the heart be not in it, he accounts it *bad*. Let a man but give God his *heart*, and he over-looks other infirmities, and if he deny him

Prov. 23. 7.

him that, let him do never ſo much, it's all loſt labour. The Scripture affords inſtances of both: On the one hand, *Aſa*, though a good King, miſs'd it in many things: he executed not the Law upon his *idolatrous* Mother, remov'd not the *high-places*, and the like; yet becauſe his *heart* was right, God accepted him. On the other hand, *Jehu*, though a bad King, did many good Works; deſtroyed *Ahabs* houſe, ſlew the Worſhippers of *Baal*, with other good ſervice; yet becauſe his *heart* was not right, all was in vain. The *Jeſuites* indeed, as if they were reſolved to make themſelves the *laughing-ſtocks*, as well as the *hatred* of all good Chriſtians, ſpeak ſo lightly of the Souls engaging in the ſervice of God, as if it were indifferent whether a man underſtand what he does, or not; nay, whether he do it by himſelf or by another. Hence they uſe, as a learned *Writer* of our own tells us, to caſt the *Die* which ſhall ſay *Prayer* for the other. Whether ſuch Devotion as this be proper, or like to find acceptance, let any one that hath but one grain of a Chriſtian *Spirit* left him, judge.

1 King. 15. 14.

2 King. 10. 31.

Vid. Becan. t. 3. c. 8. q. 1 ſect. 10.

Jeſuitis eſt in more a-lea luſu interſe contendere, &c. Ames. Bell. Enerv. t. 2. p. 234.

4. Whether do you not employ your *Souls* in far *meaner* and lower Offices than the ſervice of God? When you go forth into the World, do not you take them along with you? When you go out into your *Shops*, into the *Market*, into the *Fields*, have you not them with you? Do you not uſe their aſſiſtance in every Bargain, adviſe with them in every *Buſineſs*, and do what ever you do with their concurrence? Do not you make them *Hewers* of Wood, and *Drawers* of Water, cauſe them to attend on every vain and

frivolous undertaking, and proſtitute them to the very *Dunghils*? Nay, do you not *vex* and *grieve* them with anxious and thorny Cares, about the *pooreſt* and *baſeſt* matters, inſomuch that you ſometimes make them weary of their Habitations, and long to be divorced from them? And will you thus employ your Heaven-born *Souls*, innobled with ſuch *rare* and *excellent* faculties in things of this nature, and yet think them too good to be employed in the ſervice of God, wherein the glorious Angels themſelves ſo much delight? What's this but moſt wretchedly to debaſe your ſelves, and provoke God that gave you your *Souls*, to tear them away from you?

5. Whether would you not have God to let you have his heart in all that he does for you? When he beſtows upon you *Corn*, and *Wine*, and ſuch-like benefits, would you not that he ſhould do it with his Heart, without deſigns of *dereliction* or *obduration*? Would you be content that whiles he ſtretches forth his *hand* of bounty, and fills your *mouths* with his *outward* bleſſings, he ſhould in the mean time with-hold his *heart* from you? Alas, what did it avail *Cain* to be *Adam*'s firſt-born, and Heir of all the World, when God would not *own* him? Or what did it avail *Eſau* to be the firſt born of the wealthy *Iſaac*, and elder Brother to the Princely *Jacob*, when the Lord hates him? Upon theſe and ſuch-like conſiderations, I cannot but think but you would have God, whatever he does for you, to let you have his heart with it. Every good man ſaith, Lord, whatever thou doſt for me, let me have thy *heart* with it: Though thou *give me the Bread of Adverſity*,

Gen. 4. 14.

Gen. 16. 13

Adverſity, and the Water of Affliction, yet let me have thy *heart* with it: Though I have never ſo little from thee, let me have thy *heart* in it. Now what you would that *God* ſhould do to you, *the ſame do ye to him.* If ye would that he ſhould let you have his heart in what he does for you, let him have *yours*, in what you do for him.

6. Whether would you not have your ſervice *accepted* of *God*? If you would not, what do you *tender* it for? Do you think it worth the while to *mock* him, or that you may do it with *ſafety*: If you would have your ſervice *accepted*, then ingage your hearts in it: for, aſſure your ſelves, do what you will, all is in *vain* without it. *Simon Magus* believed, was baptized, continued with *Philip*, and wondered at the Miracles and Signs which were done; and what was he the better for all this? *Thou haſt neither part nor lot* (ſaith *Peter*) *in this matter; for thy heart is not right in the ſight of God*: Obſerve here how far this man went; he acknowledged the truth of the *Goſpel*, received the Seal of the *Covenant*, aſſociates himſelf with the Servants of *Chriſt*, (which others were afraid to do) is affected with their *wonders*, deſires *ability* to do the like, and that ſo earneſtly that he offers *money* for it; but his *heart* is not right, and that mars all. Had it been *right*, though he had done *leſs*, it would have been *enough*; but that being *wrong*, though he did *more*, it was too *little*. Faith and Holineſs are ſo neceſſary to the acceptance both of our Perſons and Services, that without them all is in vain. Herein the Scripture is moſt plain: For Act. 8. 21.

Heb.11.6. 12.14 one and the ſame Apoſtle ſhews that without the former it is *impoſſible to pleaſe God*, and without the latter it is impoſſible to *ſee* him. Now this being ſo, be ſure when ever you preſent your ſelves before the Lord, to have your *hearts* and *affections* with you, and engage them in his ſervice, and then *your labour ſhall not be in vain in the Lord*, as the labour of Hypocrites, and all ſuch *painted Sepulchres*, is; but then you ſhall *make your way proſperous, and then you ſhall have good ſucceſs*.

1 Cor.15. 58.

Joſh.1.8.

2. Let's worſhip God in *Truth*. Whiles *Jews*, *Pagans*, and ſuch as ſymbolize with them, do contrary to his Command, worſhip him in the uſe of *Rites* and *Ceremonies*, let us in obedience to it, worſhip him in *truth*. Let's *beware leſt any man ſpoil us through Philoſophy and vain deceit, after the Tradition of men, after the Rudiments of the World, and not after Chriſt*. The Jewiſh *Ceremonies*, which we are mainly to look after, as having been once of Divine Inſtitution, were crucified (as you have already heard) with Chriſt, and died with him; and the Chriſtian Church did after a time decently (as it were) interr them, and lay them in their grave; and let not us now offer to dig them up again. This in *Auguſtines* account were no leſs than *to offer violence to the Deceaſed*; than which, what can be more inhumane and barbarous? Though there was a time when they were *ſalutaria exercitia*, wholſome and uſeful Rudiments, yet now its not ſo; now they are no better than *fœtida cadavera*, filthy Carcaſes; fitter with thoſe mentioned by the Prophet, to *remain among the graves, and*

Optarim omnia quam ſimpliciſſimè fieri, &c. P. Martyr, Ep. Amico cuid. in Angl. p. 1127.

Col.2.8.

Non eſſet pius funeris deductor ſed impius ſepulturæ violator. Ep.119.

Iſa.65.4.

and lodge in the monuments, than abide among the living; and therefore let's not own them, or have any thing to do with them. God ordained in the *Levitical* Law (which was the Jews *Ritual*) that if any man touched a *dead* Body, he ſhould be unclean. If then their *Ceremonies* are dead, let's beware of touching them, leſt we become *unclean*. And as for other Ceremonies, which are of latter date, and humane inſtitution: let's take heed likewiſe how we own them, or have any thing to do with them. I may ſay of the one ſort and the other, as *Solomon* did in another caſe, *Both of them are alike Abomination to the Lord*. The former once were lawful, but now are unlawful; the latter never were lawful, nor ever will be lawful; and therefore as we deſire to keep our ſelves *pure*, let's abſtain from both of them, and utterly renounce and diſclaim them.

Numb. 19. 16.

Pro. 20. 10

Now that I may the better hold forth to you the neceſſity of worſhipping God in *Truth*, and the unwarrantableneſs of worſhipping him in the uſe of *Ceremonies*, I ſhall offer to you theſe following *Queries*.

1. Whether is there ſo much as one *Word* or *Syllable* in all the holy Scriptures for any ſuch kind of *Worſhip*? If you are *Chriſtians*, you take the Writings of the *Prophets* and *Apoſtles* for the Word of God; and if you are *Proteſtants*, you take them for a compleat and perfect *Rule* of Divine and Religious Worſhip. The Holy Ghoſt hath there declared both to *whom* ſuch kind of Worſhip belongs, and the *manner* wherein it is to be performed. If there-

fore

fore you will act regularly, and do nothing but what is just and warrantable, shew us by what *Prophet* or *Apostle* he hath allowed you to worship in the use of *Ceremonies*. In the old Testa-
Dan.9.27. ment he foretells the *abolishing* and *ceasing* of
Cant.2.17. Them. The Church of those times being afflicted with the burden of them, *prayes* for support till
Mat.11.28 the time of their *ceasing* should come. Christ
15.3. no sooner sets upon preaching, but he invites People from them, *justifies* them in the refusal of them; and afterwards laying down his Life to
Col.2.14. *redeem* them from them, *he blots out the hand-writing of Ordinances that was against them, takes it out of the way, and nails it to his cross.* The
Act.15.28. Apostles, Elders and Brethren at *Jerusalem*, directed by the Holy Ghost, who sat *President* amongst them, decreed against them. And as if all this were too little, *Paul* who had once such esteem and *Zeal* for the *Rites* and *Traditions* of his Fathers, speaks of them with words of greatest *contempt* and *indignation*; calls them all to
Heb.9.10. nought, terms them *carnal Ordinances*, *Rudi-*
Col.2.8. *ments of the World*, *beggarly Elements*, and the
Gal.4.9. like. Thus I have shewed you that both Prophets and Apostles speak much against Ceremonies, do you now shew where they speak any thing for them.

2. Whether if the holy Scriptures have nothing at all for them, is it not apparent *superstition* to institute them, or worship God in the use of them? If *Tertullian* be not mistaken, it is: *Those Ceremonies* (saith he) *are vain, which are used without any Authority of Divine or Apostolical Command, and are to be accounted superstiti-*

superstitious; *and even therefore to be repressed, because they make us in some sort like the Gentiles.* And if *Zanchy*, *Ursin*, *Viret* with other Orthodox and learned writers on the *second* commandment, are not mistaken, it clearly falls within the compass of it. Nay, if the very descriptions that the schoolmen give of *superstition* may pass, it stands justly chargeable with it. *Aquinas* places it in the *excess* of religion, as when a man gives divine worship either *to him*, it belongs not to, or in that *way*, it ought not to be given. And speaking of *four* kinds of superstition, he places the *first* in the giving of worship to the true God, *modo tamen indebito*, *but after an undue manner.* It consists not only in the worshipping of a *strange* deity, but in the worshipping of the *true* Deity in a strange manner, such as he hath not appointed. He that adds institutions to his institutions, nay so much as a ceremony to the ceremonies, he hath appointed, is guilty of it. And therefore as the *Athenians* were guilty of it in their ignorant worsh pping of their *unknown God*, so likewise were some both of the ancient *Jews* and *Christians*; the *former* in their *washing* of hands before meat; the *latter* in their *abstaining* from certain meats, and *observing* of *dayes.* And what a great sin it is to be guilty of it, we may gather from Gods proceedings against *Saul* upon his miscarriage in the *business* of the *Amalekites.* For the injury they offered to the

Sed quoniam unum aliquod attigimus vacuæ observationis, non pigebit cætera quoque denotare quibus meritò vanitas ex probranda, siquidem sine ullius aut Dominici, aut Apostolici præcepti auctoritate fiunt. Hujusmodi enim non religioni sed superstitioni deputantur, &c. De Orat. cap. 12. p. 23. Ed. Pam. *Superstitio vitium est Religioni appositum secundum excessum*, &c.

22. q. 92. a. 1. c. Acts 17. 22. Mark. 7. 5, 6, 7. Col. 2. 20. Gal. 4. 10.

Israelites

1 Sam. 15. 3. *Iſraelites* when they came from *Egypt*, the Lord appoints *Saul* to go and deſtroy them, both *man* and *woman*, *infant* and *ſuckling*, *ox* and *ſheep*, *camell* and *aſs*. And he accordingly went againſt them and ſmote them, but did not *fully* obſerve his commiſſion; for, to ſay nothing of other things, he ſpared the *beſt* of the *ſheep*, and of the *oxen*, and of the *fatlings*, and the *lambs*, and all that was good. And this he did (if he himſelf ſay true, and we do not find that *Samuel* charges him with falſhood in it) that he might *ſacrifice* them to the Lord in *Gilgal*. *Saul* then, out of a *ſuperſtitious* humour would offer that to God which he would not have offered to him. And whats the iſſue of it? why, he is ſo incenſed againſt him for it, that he takes him and deveſts him of his *royal* ornaments, depoſes him from being *King*, and caſts him out of his *favour* for ever.

Saul committed ſeveral miſcarriages before, but God was not ſo diſpleaſed with any of them as he was with this. We do not find that he ever ſmiled upon him, or owned him after this time. Now if it be *ſuperſtition*, to do that in the worſhip of God that he hath not appointed, and ſuch a dangerous thing to be guilty of it, you had beſt conſider before you go any further whether you may either *lawfully*, or *ſafely* uſe ſuch Ceremonies in his worſhip as *he* hath not appointed, but have been deviſed by *men*.

3. Whether ſhould you not imitate the *primitive* Church? If ever the Church were worthy

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thy of imitation, it was during her *primitive* state. Then, as *Egeſippus* ſhews, ſhe was a *pure* and *incorrupted* Virgin. So ſhe continued for ſomewhat above an *hundred* years after our Saviours time; ſo long ſhe remained free from thoſe ſuperſtitions and errours that after, like a mighty flood, brake in upon her. Now during this ſpace of her Virgin *purity*, whether had ſhe any of thoſe Ceremonies that at this time are, with ſo much heat, contended for, amongſt us? The learned *Camero* (to mention no more) is peremptory in the negative. *Beſides* (ſaith he) *water in baptiſm, bread and wine in the Lords Supper, impoſition of hands, and anointing of the ſick, ſhe had not any ceremonies at all.* Chriſtians then contented themſelves with the inſtitutions of Chriſt, and rejoiced in the liberty wherewith he had ſet them free, without troubling themſelves or others, with the deviſing or impoſing of any humane *rites* or *ordinances*.

Vid. Euſeb. Hiſt. Eccl. l. 3. c. 32. gr.

Conſideremus quæſo primitivam illam Eccleſiam, &c. De Eccl. Rom c. 10. p. 560.

4. Whether ought you not to maintain your *Chriſtian liberty?* you think you ought to maintain your *civil liberties*, and will venture at law all you have, before you will let them go: and ought you not to make as great account of your *Chriſtian*, and *ſpiritual* liberty, as of your *civil?* I am ſure *Paul* did. Though he were a man of a moſt peaceable, condeſcending ſpirit, yet herein he was reſolute. *All things* (ſaith he) *are lawfull to me, but I will not be brought under the power of any.* And the ſame path he went in himſelf, the ſame he perſwades others to go. *Be ye not* (ſaith he) *the ſervants*

1 Cor. 6. 12.

1 Cor. 7. 23. *vants of men.* When he ſpeaks of *civil* matters, then he doth all he can to ſtir them up to yielding and complying, labouring to prevent law-ſuits and the evils that attend them. 1 Cor. 6. 5, 6, 7. *Is it ſo* (ſaith he) *that there is not a wiſe man amongſt you, no not one that ſhall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, becauſe ye go to law one with another: why do ye not rather take wrong? why do ye not rather ſuffer your ſelves to be defrauded?* This is his language as to *civil* matters: therein he uſes all his art, and intereſt, to perſwade them to mutual ſubmiſſion and forbearance, adviſing them rather to recede from their own rights, and ſuffer themſelves to be *defrauded*, than to ingage in vexatious law-ſuits, to the diſhonour of the Goſpel. But when he comes to ſpeak of *ſpiritual* matters concerning their Chriſtian liberty, he diſcourſes after another manner. Therein he will have them to be ſtedfaſt and unmoveable, not inſlaving themſelves to the wills of men, or becoming their ſervants. What it is to be the ſervants of men *Ambroſe* tells us. *They are the ſervants of men* (ſaith he) *that ſubject themſelves to humane ſuperſtitions.* Doubtleſs, as God will call you to an account for his word and ordinances, ſo he will for your *Chriſtian liberty*, and therefore it concerns you to take heed how you let it go.

Servi hominum ſunt, qui humanis ſe ſubjiciunt ſuperſtitionibus. In 1 Cor. 7. 23.

5. Whether ſhould you not ſo far as lawfully you may hold *communion* with the beſt *reformed Churches?* without queſtion it is the will of

of Christ, that you should so do. If there be one Church more Orthodox and holy than another you should endeavour *communion* with it. And if so, how can you imagine it lawfull, to worship God in the use of those *Ceremonies*, which the best *reformed Churches* have declared against and abolished, as not only unnecessary and burdensome, but superstitious and scandalous? not to trouble you with instances of their dislike and utter renouncing of them (whereof you may see plenty in others) *Suarez* mentions it as the common doctrine of *Protestants*, that it is unlawfull to worship God with any other *worship*, than that which is commanded in the *Scriptures*. And that you may not think he speaks with reference only to the substance of worship, hear what he saith in another place. *The hereticks* (saith he) *of our time, say that every Ceremony, and every kind of worship that is not commanded by God himself, or is not contained in the Gospel, is superstition: yea, they call it idolatry.* And if the *Protestant* Churches profess such doctrine, and act accordingly, and that without sin, how can you without sin *separate* from them? how will you free your selves from the charge of *schism*, which is an evil so much condemned by Christ, and prejudicial to the honour and welfare of his Church?

Putant isti non licere Deum colore alio cultu nisi illo qui in scripturis nobis præceptus. m. 3. t. 3. disp. 15. sect. 2. *Heretici hujus temporis dicunt omnem ceremoniam & omnem cultum à Deo ipso non præceptum seu in Evangelio non contentum superstitionem esse, &c.* De Relig. vol. 1. Tract. 3. l. 2. c. 1.

6. Whether leaving both the practice of the *primitive* Christians, and the *communion* of the best *reformed* Churches, may you lawfully go and comply with *Idolaters* in the use of those things, they have grosly *abused* in their profane mysteries? Herein the Scripture is very plain.

Lev. 18. 3. plain, *After the doings* (saith God) *of the land of Egypt wherein ye dwelt shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances.* And in another

Deut. 12. 29, 30. place: *When the Lord thy God shall cut of the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land: take heed to thy self, that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their Gods saying how did these Nations serve their Gods? even so will I do likewise.* As God would have us to stand in a close *union* to him, and one another, so he would have us to stand at the utmost *distance* from idolaters. And upon this ground the *antients* declined the use of many things though in themselves lawfull, because they were used and *abused* by Idolaters. *Tertullian* would not have his *Christian* souldier, to go with a *Lawrel* upon his head, and that because the *heathens* used to do so. And *Bishop Jewel* hath

Defence of his Apol. part 3. *c.* 5. *div.* 1. *p.* 346. several other instances of the same nature. And ought not we in these dayes to detest *idolatry* and avoid *communion* with such as are guilty of it, as well as the servants of God have done in former dayes? Is it not as odious to him, and ought it not to be resisted by us, as much *now*, as ever? If therefore the *ceremonies* imposed be such as had their birth amongst idolatrous *pagans*, and other enemies to God and his truth, and have been not only used, but notoriously *abused* by them, how can you without

apparent

apparent guilt make uſe of them? And thus I have given you the *Quere's*, I thought good to offer to you, both concerning the worſhipping of God meerly with the *outward* man, and the worſhipping of him in the uſe of *ceremonies*; conſider of them and deal faithfully.

I ſhall now in the laſt place, acquaint you with the common *impediments* of worſhipping God in *ſpirit* and in *truth*; and ſhew you whence it is that men are ſo generally averſe to worſhip him that way. And in purſuance of the method propounded to my ſelf, I ſhall *firſt* ſpeak of thoſe that concern the worſhipping of him in *ſpirit*; and they are theſe.

1. Their *miſapprehenſions* of God, his nature, eſſence, and will. I have told you already, that God is a moſt *pure* and *ſimple* being, and would have worſhip *ſuitable* thereunto; but men are apt to think otherwiſe of him. They are apt to think he is a being cloathed with ſuch groſs *matter* as we poor mortals, that dwell in tabernacles of clay, carry about with us, and that he would have ſuch kind of *worſhip*, and accordingly they give it to him. *They limit the holy one of Iſrael*; they meaſure him by themſelves, his properties by theirs, and his will by theirs, and think what pleaſes them, pleaſes him. *Thou thoughteſt* (ſaith God) *that I was altogether ſuch an one as thy ſelf.* Now this is a moſt unreaſonable and unjuſtifiable thing; for what proportion is there betwixt that which is infinite, and that which is finite; betwixt a moſt ſpiritual and ſimple being,

Pſal. 78. 41.

Pſal. 50. 21.

and a ſoul attended with impotent and carnal paſſions, and cloathed with groſs and ſinfull matter, ſtill drawing it to objects and pleaſures
Iſa. 55. 8, ſuitable to it ſelf? none at all. *My thoughts*
9. *are not your thoughts, neither are your wayes, my wayes, ſaith the Lord. For as the Heavens are higher than the earth, ſo are my wayes higher than your wayes, and my thoughts than your thoughts.* If the thoughts and wayes of a *man* are ſo far above the thoughts and wayes of a *beaſt*, which yet is his fellow creature, made of the ſame elements with him, how far muſt the thoughts and wayes of *God*, needs be above the thoughts and wayes of man? We muſt not meaſure the *nature* and *will* of God by ours (that's an unſafe way) but by what he hath revealed of himſelf in his word, wherein, he hath made known both his *nature* and *will* to us, and ſet down what he will have us to do. And therefore ſince he hath therein declared he will be worſhipped in *ſpirit*, we muſt without conſulting with *fleſh* and *blood* worſhip him that way.

2. The ſecret and cloſe *enmity* that is in them to all *divine* and *ſpiritual* matters. Though they are indued with *reaſonable* ſouls, and are thereby capable of *converſing* with God, and holding *intercourſe* with Heaven, yet through the miſerable *depravation* that hath ſeiſed upon their *natures*, they are utterly averſe to it, and
Rom. 8. 9. all *ſpiritual* ſervices. *The carnal mind* (ſaith *Paul*) *is enmity againſt God. Carnal* men have *carnal* minds, and are for *carnal* things, and

and have in them an *enmity* to *God*, *Christ*, and all *ſpiritual* ſervices. By how much any ſervice is more *ſpiritual*, by ſo much they are the more at *enmity* with it. They would rather be dealing with *carnal* matters though never ſo baſe, than things *ſpiritual* though never ſo pretious and excellent. They would rather with the filthy *Swine*, embrace a *dunghill*, than with the glorious *angels*, behold the face of God. The *reaſonable* ſoul, inſtead of exercifing its authority over the *ſenſitive* powers, and holding them in ſubjection, do's captivate and inſlave it ſelf to them. Inſtead of ſublimating and raiſing them up to high and eminent ſervices, it indulges them in their bruitiſh and boundleſs extravagancies, to the utter indiſpoſing both of it ſelf and them to all *ſpiritnall* and holy undertakings. For the cure hereof, we muſt pray hard to God that he would ſubdue this *enmity* of our ſouls, *ſtir* up the ſeveral faculties thereof to the diſcharge of their proper functions, and cauſe us to *delight* in his truth and wayes.

3. Their *immerſing* and *drowning* their ſouls in the thoughts and cares of worldly matters. The world hath ever ſince the tranſgreſſion in *Eden*, and the depravation of our natures thereby, been an enemy to God and his kingdom. It doth not only intice the hearts of the ſons of men from him, but doth utterly indiſpoſe them for the right ſerving of him. They let out their hearts ſo much upon it, are ſo far in love with it, and ſo eager in the purſuit of it that

when they come to ſet upon the ſerving of him, they cannot get them off it. They can no more remove them, than they can remove mountains. Or if they can go ſo far, as to hale them into the preſence of God, yet if Heaven it ſelf lay upon it, they cannot keep them one *hour* there. when a man hath been all the *week* long buſie about the world, how unfit is he upon the *Sabbath* day to do any thing for God? what a multitude of matters hath he then to review and exerciſe his thoughts upon? He hath *ground* which he hath purchaſed to view, and *oxen* which he hath bought to try, and multitudes of other matters to look after. He can perhaps make ſhift at the cloſe of the week to looſe his *hands* from the world, but he cannot looſe his *heart* from it. They are eaſily taken off it, but his heart is not ſo. That goes and takes a view of all the *ear* hath heard, the *tongue* hath ſpoken, and the *hand* hath done, and paſſes a judgement upon them all, weighing how far they were managed to his credit, and advantage, and how far not. And herein he is ſo intent that he cannot ſpare his *heart* one hour, no, nor one quarter of an hour, for God. [illegible] is ſo common that there is not a man that deals much in the World, but his *heart* will Eccho to what I ſay, and readily aſſent to it. If therefore we would ſerve God with our *hearts*, we muſt firſt diſintangle them from the world, keep them at a further diſtance from it, and free them from that miſerable vaſſalage and bondage, they daily (to the unſpeakable debaſing of them) lye in, to it.

Luke 14. 18.

4. Their

4. Their *forgetting* that Gods *eye* is upon them, viewing and taking notice of all they do. They look after the *eyes* of men, take care to keep their miſcarriages from being diſcerned by them: and ſo ſecure their reputation with them; and in the mean time, they forget that there is an allſeeing *eye* upon them, that obſerves all the treacheries, backſlidings, wandrings of their inconſtant *hearts*, and weighs every of their actions with all the circumſtances belonging to them, in a moſt righteous and unerring ballance. And what greater folly can there be than this? ſhall we ſtand in awe of *men*, and not of *God*? ſhall we prefer their eſteem, and acceptance with them, before the eſteem of God, and acceptance with him? Is it *God* that we are to ſerve, or *men*? Is it *he* that muſt ſit in judgement upon us or *they*? Is it *he* that muſt reward us or *they*? If it be *he* that muſt do it, then lets henceforth have reſpect to his *eye*, and ſee that our ſervices be pleaſing to him, chooſe whether they pleaſe *men* or no. *With me* (ſaith *Paul*) *it is a very ſmall thing that I ſhould be judged of you, or of mans judgement.* 1 Cor. 4. 3. Alas, what will it avail us, to have *them* think well of us, when *he* thinks ill? what will it profit us to be acquitted by *them*, and condemned by *him*, or to be owned by *them* and rejected by *him*?

5. Their *ſecurity*, and want of care, and watchfulneſs over themſelves. Though they know their ſouls are treacherous and deceitful, and that they are apt to backſlide, and give them the ſlip in the ſervice of God, yet they

will not be got to watch over them, but set them at liberty, letting them rove and wander up and down whither they please. Though they know they have deceived them a thousand times, to the losing the benefit of many a pretious ordinance and duty, whereby they might have been edified and furthered in the way of God, yet they still trust to them, letting them take their liberty and do what ever they please. Now this is a very unwise course, and can lead to nothing but destruction and ruine. We must remember what kind of souls we have; they are not *innocent* but *sinfull*; not *prone* to holy undertakings, but greatly *averse* to them; not *faithful*, but *treacherous*; and therefore, if we will have them to ingage in the service of God, we must watch over them, and look to them. When ever we set upon duties, we must inquire after them, call them home from their accustomed wandrings: and when we have them, we must mind them of what we are going about; and with all the art, and skill we can, urge them with the solemnness and importance of the business, giving them no rest untill we have brought them into an awfull and holy frame, and fitted them for the work of God. And when we have ingaged them in the work, that we may the better keep them to it, we must set a *guard* upon them, and carefully watch all the back doors, and secret passages, through which they use to steal away from us. And when ever we see them begin to stir, we must presently resist and restrain them, accounting that which is done without

without them, is *vain*, and to no purpoſe. As Maſters ſtand over their idle and unfaithful *Servants*, to keep them to their work, ſo muſt we ſtand over our *Souls*, to keep them ſtedfaſt and lively in the Duties we have in hand, that ſo we may *ſerve God acceptably, with reverence and godly fear, becauſe he is a conſuming Fire.* Heb. 12. 28, 29.

6. Their ſpiritual *ſlothfulneſs* and lothneſs to take pains with their Souls. They are convinced that they ought to worſhip God in *ſpirit*, and that ſuch kind of Worſhip is the likelieſt to pleaſe him; but rather than they'l be at the pains to bring themſelves to it, they'l let it alone, and worſhip him that way that is leſs difficult, chooſe whether it pleaſe him or no. They find that to take their thoughts and affections off their uſual objects, gather them together, engage them in the ſervice of God, and there keep them cloſe to it, is a buſineſs that requires ſome *pains*; which rather than they'l take, they'l come with their Bodies alone into his preſence, and preſent them to him, leaving their *Souls* behind them, as diligent in the purſuit of ſecular matters as ever. Or if they do bring their *Souls* with them, yet they do not *keep* them with them. They have their company no longer than the *Servants* that attend on them; they bring them to their *ſeats*, and there leave them. For the redreſſing of this Evil, we muſt call to mind the equity and neceſſity of the *Souls* engaging and concurring with us in the ſervice of God; and conſider, that whatever we do without them ſignifies juſt nothing. And hereupon we muſt

exerciſe all the Authority we have over them, uſe all the Intereſt we have in them, follow them from place to place, and not let them reſt till we have prevailed with them to accompany us into his preſence, and joyn with us in the ſeveral duties we are to perform.

Having thus ſpoken of the ſeveral *Impediments* that concern the worſhipping of God in *ſpirit*, I ſhall *now* proceed to thoſe that concern the worſhipping him in *truth*, and ſhall therewith conclude this preſent diſcourſe.

1. Is *Satan*, who does all he can to keep men from worſhipping God in that *ſimple*, *plain* way that he hath appointed; ſtirring them up to worſhip him in a *ceremonious ſuperſtitious* manner, which he well knows will be ſo far from being acceptable to God, or advantagious to them, that it will rather draw down his wrath upon them. He hath diſobeyed God *himſelf*, and would have *them* to do ſo too. He is become an Enemy to God *himſelf*, and wou'd have *them* to be ſo likewiſe. He hath undone *himſelf*, and does all he can to bring them into the ſame condition. When we were *in* happineſs, he never reſted till he had got us *out* of it, and now we are out of it, he does all he can, to keep us *from* it. As it was he that perſwaded our firſt Parents to eat of the forbidden fruit, ſo it was he that perſwaded *David* to number *Iſrael*, *Judas*, to betray *Chriſt*, *Ananias* and *Saphira*, to lie to the *holy Ghoſt*. It was he that ſowed the *tares* among the *Wheat*, hindred *Paul* from going to the *Theſſalonians*; and it is he that works in the *Children* of Diſobedience.

2 Cor. 11. 3
1 Chron. 21. 1.
Luk. 22. 3.
Act. 5. 3.
Mat. 13. 39
1 Theſ. 2. 18
Epheſ. 2. 2.

He

He does all he can to draw men to down-right *Atheism*; but if he cannot bring them to that, he labours to draw them to *idolatry* and *superstition*. If he can, he'll keep them from worshipping God *at all*; but if he cannot prevail with them to go so far, he then labours to keep them from worshipping him after the *right manner*. If he can, he'll keep them from doing *so much* as *God* requires; but if he cannot perswade them to that, he then labours to draw them *to more*. If he can, he'll perswade them to deny the *authority* and *truth of the Scriptures*; but if he cannot get them to that, he'll urge them to deny their *sufficiency and perfection*; and hereby he makes way for the bringing in of *humane Inventions, Traditions, Ceremonies*, and any thing that *superstitious* heads have a mind of. *Calvin* lays it down as an undoubted truth, That there is not *any* evil perpetrated by men, to which they are not incited by *Satan*. And he himself confesses that he goes *to and fro in the earth, and walks up and down in it*. And for what end does he this? Not to take the *air*, for he needs it not; or if he did, he might do it in a narrower compass; nor to *acquaint* himself with the World, for he knows it well enough already; but he does it for another end, and that is, as the Apostle shews, *to seek* out *whom he may devour*: and herein he is so diligent and unwearied, that he *compasses Sea and Land to make one Proselyte*. And that he may the better carry on this his *infernal* design, he observes the several *Constitutions, Dispositions*, and *Interests* of men, and accordingly lays his *baits* for

Verum quidem est nihil ab hominibus mali perpetrari quò non eos incitet Satan. In Joh. 13. 2.

Job 1. 7. 1 Pet. 5. 8.

Mat. 23. 15

for them. One, he ſees inclined to Unbelief and *Atheiſm*, and tempts him to that; another, to *Profaneneſs* and *Debauchery*, and tempts him to that; another, to *Idolatry* and *Superſtition*, and tempts him to that. The *Jews* were a People extreamly addicted to *Idolatry* and *Superſtition*, and he being aware of it, lays hold on all opportunities and means to provoke them to it. Hence we find that when *Moſes* was dead, and God appointed *Michael* the *Archangel* to take his *Body* and bury it in ſome *ſecret* place, out of the way, *Satan* ſtands up, and reſiſts him. He well knew that if the *Iſraelites* had but known where the *Body* of ſo great a *Prophet* had lain, they would with little ado have been drawn to *worſhip it*; and therefore when he ſaw the *Angel* going to interr it, and lay it out of the way, he withſtands him, and diſputes with him. The one was not more forward to *ſuppreſs* and *prevent* an occaſion of Idolatry, than the other was to *promote* and *further* it. The Book called *Petoreth Moſche*, or *The paſſage of Moſes out of this Life*, deſcribes this ſtrife which was betwixt them. Whether the Book be *Apocryphal* or no, I leave to others to judge; but the thing it ſelf is not, for the Apoſtle *Jude* mentions it.

Jude 9.

The Scripture in like manner tells us that both *Jews* and *Gentiles* ſacrificed to *Devils*: And who ſtirred them up to ſuch kind of wild *Sacrifice*, but the *Devil?* Men would never be tranſported with ſuch *inhumane fury*, and *barbarous Devotion* as to cut and lance themſelves, and ſacrifice their Sons and Daughters, did not *Satan*, who reigns

Pſal. 106. 37. 1 Cor. 10. 20.

in

in their hearts, and keeps under those Principles of Nature that are in them, provoke them to it. What work he makes among the poor *Indians*, and what stratagems and devices he uses, that he may draw those poor ignorant *Souls* to worship him as God, and prevail with them to give to him that honour that belongs to God, and what it is that puts him upon it, with other matters of that nature, *Acosta* and others shew. And the time was, when he carried on his work in these Nations with a full career, prevailing upon all to yield homage to him. And though upon the breaking forth of the Gospel (of the *sound* whereof he was impatient) he removed his *Court*, and betook himself into the barbarous *Nations*, where he might manage his Affairs with less contradiction and more security, yet he hath not altogether left us. Though he appear not so openly as in times past, nor so *audaciously* as to solicite to the plain worshipping of *Idols*; yet he is still, though more privately, and in a way less liable to suspition, carrying on his design amongst us. Some, he draws to *Profaneness*, others to *Superstition*; some to contemn *Ordinances*, others to *corrupt* them. If he can, he keeps men *from* the House of God, but if he cannot do that, he follows them *thither*, and there makes them either *careless* or *superstitious*. When therefore we find our selves *averse* to worship God in that *plain*, *simple* manner he hath required, and carried forth with a desire of humane *Ceremonies* and *Inventions*, let's suspect *Satan* is dealing with us. When it is once come

Hist. Ind. l. 5. c. 1.

to

to this, That we prefer two or three *humane, needleſs, indifferent* Ceremonies, attended with ſuch circumſtances as render them loathſome, before the *Peace* of the Church, *Preaching* of the Word, and *Saving* of Souls, we may well fear he is at work in us. He is an inviſible *Agent*, a ſecret *Promoter*, one that plays in the *dark*; and therefore though we ſee no external appearance, yet let's not upon that account, conclude our ſelves free from him. He may be buſie at work *within* us, when we think he is far enough *from* us.

2. Is *Senſuality*, or an inordinate affecting of ſenſual things, or an over-readineſs to gratifie humour, and pleaſe the ſenſes. There is ſcarcely any thing that does render a man more averſe to worſhip God in *ſimplicity*, and carry him away after an *external, pompous, ceremonious* Worſhip, than *ſenſuality*, or an affecting of *ſenſual* things. By how much any man is more ſenſual, by ſo much he is the more for a *ceremonious* Worſhip. And ſo on the other hand, by how much any man is more *ſpiritual*, by ſo much he is the more for a *ſpiritual*, ſimple Worſhip. According to that of the Apoſtle, *They that are after the Fleſh, do mind the things of the Fleſh; but they that are after the Spirit, the things of the Spirit.* The *Iſraelites* were a *carnal, ſenſual* People, and what was the iſſue of it? Why, they muſt have ſuch *gods* as they might *ſee* going *before* them. They had a God *before*, and one that had done great things, inſomuch that one would have thought that if ever People were contented

Rom. 8. 5.

Exod 32. 1

and

and pleased with a God, they should have been contented and pleased with him. But here was the ground of their dislike, that he was a *Spirit*, and therefore being weary of him, they call to *Aaron* to make them other kind of Gods, even such as they might *behold* with their *Eyes*, and *see* going *before* them: Not that they thought a *God* could be made, or that *Aaron* could do it, or that that *Calf* which he made, was the *God* that brought them up out of *Egypt*; but they would have some visible *representation* and *similitude* of that *God*, which they might see, and do worship to him by. As Children delight in *Babies* and gay Cloaths, so do *carnal* men in *sensual* matters. And with this agrees that of *Camero*: *Man* (saith he) *cannot easily enjoy any rest without the exercise of Religion, and therefore does still affect some shew of Piety; but in this he errs, That being corporeal, he only delights in things external and corporeal; being carnal only in things that are carnal: Therefore by how much Religion is the more external and corporeal, by so much the more it does please him; and by how much it is the more internal and spiritual, by so much it does the more displease him.* Hereby you see what it is in this Learned Mans Judgement that makes men so in love with a *ceremonious* Worship; it is their *sensuality*, or affectation of external corporeal things. And indeed, who are more eager for a *ceremonious* Worship, than the most vain and *sensual* Persons?

Homo absq; Religionis exercitio non facile ullâ quiete frui potest, &c. Tract. de Præjud. *Eccles. Rom. Cap.* 10. p. 561.

The renowned *Du Plessis*, speaking of the times succeeding the sixth *century*, saith, *from hence forward*

Myster. Iniq. (Ed. lat. fol.) p. 122.

forward you ſhall find the hiſtories ſtuffed only with relations of material edifices, oratories, images, marbles, incruſtations, overlayings with gold, and ſuch like, which the worſer ſort of men were ever moſt ſpendfull in. What place more profane and vitious than *Rome*? It is, in the language of the Holy Ghoſt himſelf, the very *mother of harlots, and abominations of the Earth*; and yet what place is there in the world that dotes more upon ceremonies than it? And if we come amongſt our ſelves, who are greater ſticklers for them, than thoſe that are moſt addicted to *ſenſuality*? It is it that makes men in love with ſtately *altars*, gawdy *veſtments*, *Organs* and ſuch like matters. Had they but *crucified the fleſh* and got the maſtery over their *ſenſes*, they would care little for ſuch things, but till that be done, they will ſtand for them. It is not *Satan* only that keeps them from the *right* worſhipping of God, but it is the vitiouſneſs and naughtineſs of their natures, that alſo doth it. Were their natures *right*, his attempts would be to little purpoſe. He might ſtrike *fire* long enough, before there would be any *burning*, did they not find him *tinder*. What he doth (as the ſtream of writers ſhews) is not by *co-action* but *perſwaſion*; not by *conſtraining* but *alluring*. He may come and lay the forbidden *fruit before* us, and ſuggeſt that *its good for food*, and that *its pleaſant, and to be*

Rev. 17. 5.

Aſtutiam ſuadendi, non potentiam cogendi habet. Auguſt. in Pſalm 91.

Ex parte ipſius potentiæ voluntas nullo modo poteſt moveri niſi à Deo. Aquin. 1. q. p. 106. a. 2. c.

Poteſt quidem Satan propoſitis objectis allicere appetitus, aut alteratione humorum corporis turbare phantaſiam, voluntatem verò cogere non poteſt. Molin. Anat. cap. 3. ſect. 19. p. 24.

deſired

desired to make one wise, and that upon eating of it, our *eyes shall be opened*, and we *shall be as Gods*, but he cannot *compell* us to eat of it. He hath indeed better *access* to the faculties, can draw *nearer* to them, and propounds things with more *subtilty* and advantage than *men* can, but he can no more *compell* than they: and therefore he doth not so much as attempt to do it; he goes another way to work, and that is by *soliciting*. He deals with us as *Jael* with *Sisera*; he invites us into his *tent*, and there gives us *milk* to drink, and covers us with a *mantle*: and then takes his *naile* and strikes it through our *temples*. For *correcting* therefore of this *evil*, we must *watch* over the *sensitive* powers, check their *extravagant* motions, and bring them into *captivity* to the obedience of *Christ*. While *Babylon* arrayes her self in *purple* and *scarlet* colour, and decks her self with *gold* and *pretious stones*, and holds a *cup* in her hand, let us *mortifie* our *earthly* members, and *crucifie* the *flesh*, and then our condition *will* be far more secure than now it is. Were our *sensual* powers *mortified* and *spiritualiz'd*, and our wills *resolute* and *peremptory* in resisting *Satans* assaults, all he could do would be fruitless and ineffectual.

Consilium dare is potuit, cogere non potuit. Vossius Thes. de Peccat. Adami. thes. 4. p. 31. *Voluntatem directe impellere, efficaciter, movere minime potest.* Tilen. Syntag. de mal. Ang. sect. 32. p. 164. Judg. 4. 18.

3. Is *prejudice*, or a precipitant, preposterous judgement, that men have against it. They proceed not fairly and as they ought to do, with this worshipping God in *truth*; they allow it not a fair *tryall*, that is, first *hear* and then give *judgement*; but they first give *judgement*, and

and then will not endure to *hear* it. They either upon *no* grounds at all, or else such as are very *light* and unwarrantable take up a *prejudice* and disaffection to it, and then they are hardly won to it; nay they are hardly kept from persecuting it. Though *Ahab* confessed *Micaiah* was a *Prophet* of the Lord, and one by whom they might *enquire*, of him; yet having taken up a *prejudice* against him, he *hates* and *persecutes* him. And so it is in this case; though men, if they will but look with Scripture-eyes, cannot but see this worshipping God in *truth* is of *divine* institution, yet many of them having someway, or other taken up a *prejudice* against it, they do not only refuse to close with it, but *hate* and *persecute* it.

1 Kings 22. 8.

Now the grounds on which they proceed, and build their *prejudice* are commonly such as these.

Mark. 1. 27. Act. 17. 19. *Ethnici specie novitatis primos Christianos in odium adducebant & antiquitatis suæ monumenta, non superbè minus quam falsò ostentabant.* De Prejud. Eccl. Rom. cap. 25. p. 565.

1. They think worshipping God in *truth*, is but a *new* kind of worship, of small standing, invented the other day, destitute of that antiquity, that *ceremonious* worship is attended with. It hath been an usual thing for the enemies of the truth, to charge it with *Novelty*. The *Jews* charged the doctrine of *Christ*; and the *Athenians*, the doctrine of *Paul* with it. And *Camero* tells us out of *Symmachus* that the *heathens* objected it against the *primitive* Christians, accounting their *religion* as no better than a meer *innovation*, and thereupon insulted over them. But we must not look upon every thing *new*, that every one takes to be so. The

Scriptures

Scriptures contain not only the ancient *Canons* but the ancient *records* of the Church; and if we ſearch them we ſhall find that though a *ceremonious* worſhip was in the Church for ſome ages, yet it was not ſo *from the beginning*. When we would know the ancientneſs of the priviledges of a *College* or any other *ſociety*, we preſently run *ad fundationis tabulas*, to the *records* or writings, wherein thoſe priviledges are ſet down. And ſo we are to do in this caſe; If we would know the ancientneſs of this worſhipping God in *truth*, we muſt go to the holy *Scripture*, and there we ſhall find an account of it. It will tell us, it is *ancienter* than any kind of worſhip whatſoever. Perhaps, you think it is a *new* kind of worſhip invented by a company of preciſe perſons addicted to *ſingularity* and *novelty* in theſe *late* times, but herein you are much miſtaken; For, it is not only the worſhip inſtituted by *Chriſt* himſelf, and practiſed by the *primitive* Church but the worſhip that was uſed (as you have heard before out of *Euſebius*) by *Melchiſedeck*, *Noah*, *Enoch*, and other ancient *Patriarchs* that lived in the beginning of the world, and ſerved God acceptably without any of thoſe *ceremonies* that ſo many in theſe dayes keep ſuch a ſtir about. We ſhall deſire no more for the determining of the preſent controverſie, but that we may go back to the *beginning*, and try our worſhip by the ancienteſt Churches, both of the *Old* and

See Dr. *Sam. Bolton* fully on this in his Arraignment of Errours, P. 145.

New-Testament. If we do not make it to appear that this kind of worship was used by *both* of them, and that *before* any other, we will never plead for it more.

2. They alledge that they are *unaccustomed* to it: They say it is such a kind of worship as neither they nor their fathers have been used to, and this they look upon as matter of just exception. Their fathers have served God in a *ceremonious* way, and *they* hitherto have done so too and therefore think it is not fit now to change. Though *customes* are never so bad, yet when men have once used themselves to them, they know not how to leave them. According to that of the Prophet, *can the Ethiopian change his skin, or the Leopard his spots, then may ye do good, that are accustomed to do evil.* Jer. 13. 23. Its a very hard thing for men to leave those wayes that they were born and brought up in, and that they have been accustomed to. This is it that hinders *Jews* from turning *Christians*, *Papists* from turning *Protestants*, and many *Protestants* from that purity they should, and otherwise might attain to. Amongst other articles that the *Jews* put in against *Stephan* and *Paul*, this was one, that they *preached against their customes.* Acts 6. 14. 21. 21. And this very thing the woman of *Samaria* urges to our Saviour; *Our Fathers* (saith she) *worshipped in this mountain.* Joh. 4. 20. And no doubt it was the common *argument* used by the *Samaritans* against the *Jews.* By *fathers*, she means

Vincere consuetudinem dura est pugna. Aug. *in* Psalm 30.

means not here *immediate* predeceſſors (that had been a ſilly plea) but thoſe ancient *patriarchs Abraham, Iſaac, Jacob, Joſeph* and others, who (as ſome think) did at ſome time or other, worſhip upon that hill; the three firſt, when they ſojourned in the land of *Canaan*, and the laſt, when he went up out of *Egypt*, to bury his fathers body in the Cave of *Macpelah*. Now the *Samaritans* having this conceit in their heads, thought (notwithſtanding all that God had done about his worſhip ſince the dayes of thoſe *Patriarchs*) that this was a ſufficient proof that *Garizim* was the place of worſhip. In like manner *Symmachus* tells us, *the faith of ſo many ages is to be kept, and the Parents are to be followed of us, that happily followed theirs.* And the *Donatiſts* uſed the ſame plea; *its hard* (ſay they) *for us to leave the tradition of our Parents.* Thus do many preferr the occaſional acts of ſome good men, and cuſtomes taken up therefrom, before the expreſs inſtitution of God in his word. For the correcting of which errour, we muſt remember that God made not the *practices* or *cuſtomes* of men the rule of our proceedings (he was ſo far from that, that he *every* where *declares* againſt them and *diſwades* us from them) but the holy *Scriptures*, and with them we muſt conſult. And therefore we muſt take our worſhip to them, and meaſure it by them; if it be according to them we muſt *retain* it though it ſeem never ſo *new*; and if it be not according to them, we muſt

Montagu in his Acts and Mon. of the Church in the old t. *c. 7. ſect.* 135. *p.* 469.

Symmach. *Epiſt. l.* 10. *Ep.* 54. Auguſt. *Ep.* 48. *ad Vincentium.*

Jer. 10. 2. Ezek. 20. 18. 1 Per. 4. 2, 3. Mat. 5. 21, 27, 33, 38, 43.

must *reject* it, though it seem never so *old*. If it be according to them, it is not want of *custome* that can make it *bad*; and if it be not according to them, it is not length of *custome* that can make it *good*. And yet how few amongst us can render any other reason for the *ceremonies* under dispute, but that *learned* and *holy* men, martyrs and others that were their ancestors used them before them? And what a poor reason is this? Because men are *learned* and *holy* are they therefore infallible? Or because they might use *ceremonies* in their times while the sun was low, and reformation in the birth, may we do it in our times when the sun is in its *meridian* height, and reformation out of those dangers of abortion, it laboured under before? Is it not reason that as they reformed according to the *light* and *advantages* of their times, we should also reform according to the *light* and *advantages* of ours? Had those renowned worthies that began the *reformation*, and sealed it with their blood, argued as we do, and stuck in the steps of their ancestors as we do in ours, where had the *reformation* been? But we so far weigh what they did *not*, that we forget what they *did*. We urge what they *retained*, not what they *laid* aside. The truth is, notwithstanding all the esteem and reverence we pretend to have for them, we so far come short of them, that I know not whether, they are more to be admired for their *zeal*, or we abhorred for our *lukewarmness*. God doth not only look that we should know as *much*

as

as our anceſtors, but that we ſhould know *more*, not only that we ſhould be as *good* as they, but that we ſhould be *better*. And had we but followed their example, religion had been in greater *glory*, and the worſhip of God in another kind of *dreſs* than now it is.

3. They think its not ſo *decent* as a *ceremonious* worſhip is. They ſay the worſhip of God ſhould be *decent*, but that this is *undecent*. One of them tells us, that *without the Ceremonies, as a good face without hair on its head, the reformed religion would have appeared bald, and uncomely*. Belike then, religion all along in our *Saviours* time and the Apoſtles and thoſe *pure* ages following, crowned with ſo many glorious martyrs, was but as a *bald* head, uncomely and illfavoured. And yet if it were ſo, how as none of the *burning* and *ſhining* lights of thoſe ages, took no notice of it? Comelineſs was reſpected and endeavoured then, as well as now: and yet we read of no ſuch *obſervations* and *ceremonies* ſo much as once uſed or named by them, which by the men of this generation are looked upon as the only *ornaments* of religion and preſervatives of *comelineſs*. In conſideration whereof, I think I may upon good grounds, ſay to them, as *Paul* to the men of *Athens*; *I perceive that in all things, ye are too ſuperſtitious*. Its not the reformed religion (uncomely, as this Doctor ſuggeſts, without ceremonies,) that is to be blamed but he and

Dr. *Gauden* in the life of Mr. *Hooker*. p 27.

Act. 17. 22.

such-like Teachers, who know not how to distinguish betwixt comely and uncomely. *Seneca* tells of *Harpastes*, his Wives Fool, that though she were *blind*, yet she would not be perswaded of it, but cried out against the *House*, and laid the blame upon it, saying *it was dark*; she blamed not the *blindness* of her own Eyes, but the *darkness* of the *House*; and saith he, *That which we laugh at in her, we are guilty of our selves*: Sure I am, that what he saith is true in the present case; it is not the Worship of God as instituted by him, without the garnish of humane *Ceremonies*, that is uncomely, or to be *blamed*, but it is the *blindness* of mens Eyes that cannot distinguish betwixt comely and uncomely.

Harpasten uxoris meæ fatuam, scis Hereditarium onus in domo meâ remanisse, &c. Epist. 50. p. 609.

4. They think it's not so *edifying* as a *ceremonious* Worship is. They say it does not awaken the *affections*, quicken the *spirit*, and excite to *Devotion*, so as a *ceremonious* Worship does. But did Christ judge it to be *edifying*, and will men now come after him, and say it is *unedifying*? Did not he know what would tend most to the *promoting* of his own Work, and the carrying on of his own Design and Interest? Will men be *wiser* than Christ? Will they adventure to *censure* his proceedings, *examine* his determinations, and *reflect* his appointments? Will they take upon them to find *faults* with his Institutions, and supply the defects of them with their own Inventions? This makes me think of that of *Zophar*, *Vain man would be wise, though he be born*

Job 11. 12.

born like a wild Asses Colt. For one man to censure and find fault with the performances of another, is both common and justifiable; but for a man to censure and find fault with his Maker, is intollerable insolency. As we must not think that God is like to us, so neither must we think that we are like to him. *The foolishness of God* (saith the Apostle) *is wiser than men.* Even that which proud self-conceited vain men do count but *foolishness*, hath in it more *wisdom* than they can comprehend. And so on the other hand, that which men count highest *Wisdom*, is but meer *folly*: What they count a *polishing*, he counts a *polluting*. *If* (saith he) *thou make me an Altar of stone, thou shalt not make it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it*: What they count *beautiful*, he counts *abominable*: *That which is highly esteemed amongst men* (saith Christ) *is abominable in the sight of God.* What they count *edifying*, he counts *unedifying* and destructive. The *Scribes* and *Pharisees* no doubt look'd upon *washing* of hands before meat, as both a *decent* and an *edifying Ceremony*; but he look'd otherwise upon it: *In vain* (saith he) *do they worship me, teaching for Doctrines the Commandments of men.* *Bellarmine* telling us how the *Ceremonies* do conserve nourish and increase *holy affection* and *devotion*, saith, *This we know by experience, when we enter into the stately Cathedrals, beautified and adorned with Crosses, Images, and flaming Lamps, we most easily conceive Devotion.* But

1 Cor. 1. 25

Exod. 20. 25.

Luk. 16. 15

Mat. 15. 9.

Nos ipsi hoc experimur cum intramus Basilicas ornatas &c. t. 3. de Sacrâm. in Gen. l. 2. c. 31.

we must distinguish betwixt the *contentments* of the *sensitive* powers, and the *devotion* of the *reasonable* Soul. We may upon good grounds suspect that this *Devotion* which he saith is wrought in them upon the sight of such things, is rather the *former* than *the latter*: For it is not the *art* or skill of man, that can devise or make things to *edifie*, but the *institution* and *concurrence* of God, in whose hands all our Souls are, that must do it. It is not their *adorning*, or beautifying them, that can make them furtherances of *Devotion*; but his *sanctifying* them to such a purpose, and blessing us in the use of them. The most apt and proper means without his blessing, will be *ineffectual*, and the most improbable and unlikely with it, will prevail: A little *Pulse* and *Water* with his blessing, nourishes better than all the dainties of the *Emperours* Court without it. But the *Jesuite* goes on, and tells us, That *what Salt is to Flesh, that Ceremonies are to Religion*. To say no more, have not these men *dainty* stomachs, when they must have sauce to such *savoury* Food? Are they not better *fed* than *taught*, when *Angels* Food will not down, unless dipped in the sauce of humane *Ceremonies*? Is not the *Word* of God it self *sweeter than the honey or the honey Comb*? And are not the *Sacraments* of themselves a *feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined*? And must they have *sauce* to these? Were their *appetites* like those of the *Apostles*

Dan. 1. 15. *Itaq; id sunt Ceremoniæ Religioni quod sal carnibus, &c.*

Psal. 19. 10

Isa. 25. 6.

Apoſtles and *Primitive* Chriſtians, and other of their fellow-ſervants, they would make ſhift to get down ſuch *food* without the *Salt* of *Ceremonies*; and it were juſt with God to take it from them, and make them faſt, until they have better ſtomachs. If notwithſtanding all this, the Worſhip and Ordinances of *Chriſt* in their *ſpirituality* and *ſimplicity* will not down with them, but they muſt needs have the *ſauce* of *Ceremonies*, let them go on and take their courſe, but (as the Scripture ſaith) *let not us eat of their dainties.* And ſo much for the grounds on which men proceed, and build their prejudice againſt Worſhipping God in *truth.* Pſal. 141. 4.

4. Is a *worldly temporizing* frame of ſpirit, whereby they ſuit themſelves and their proceedings to the *times* and *places* wherein they live, doing not that which God requires, and tends to the honour and furtherance of Religion, but that which carnal *Policy* ſuggeſts, and tends to the promoting of their worldly intereſt. They proſtitute themſelves to ſublunary *influences*, and ſuffer themſelves to be acted and governed by them; ever ſteering their courſe that way that promiſes moſt gain and ſafety, chooſe whether it be the way of God, yea or no. They do not, like good and righteous men, keep their Conſciences at one, but turn them, as *Diogenes* did his *Tub*, ſtill upon the *Sun*. Of this kind of ſpirit was *Alcibiades*, who transformed himſelf into *all* manner of *ſhapes* good or bad, that the ſeveral *times*, Ἐν τῷ Κρανίῳ ἠλαμένῳ, Laert. in ejus vit. p. 388.

times, *places* and *conditions* wherein he was, called for; insomuch that he exceeded (as my Author saith) the *Cameleon* it self. In *Sparta*, he was *painful* and abstemious; in *Ionia*, *idle* and voluptuous; in *Thrace*, he was ever *drinking* and riding; in *Persia*, *magnificent* and sumptuous; still observing the *mode* of the place where he was, and conforming to it. And of this spirit was *Ecebolus*; in the time of *Constantius*, he own'd the *Christian* Religion; in the time of *Julian*, he disclaim'd it; and in the time of *Jovinian* he returned to it again; and so as the Historian saith, *He was light and inconstant from first to last*. And of this spirit was *Petrus Mongus* Bishop of *Alexandria*; first he was of the *Orthodox* Faith, then a *Condemner* of it, after an *Approver* of it, and after that a *Condemner* of it. And of this spirit are many of the present Age, both in this and other Nations. Some in *France* were of Opinion that it is meet for a man to accommodate himself to that manner of serving God which is received by *custom*, or authorized by the *Magistrate*, every one in his respective Countrey, without much *solicitousness* and *inquiry* whether it be *Christian*, or *Jewish*, *Pagan*, or *Mahometan*. And this was it that put *Amyrald* (as he himself shews) upon writing of that excellent Treatise of *Religions*, wherein he solidly refutes that *atheistical* and profane conceit. And there are too many amongst us that in complyance with *Hobb*'s licentious Principles, will rather be of any *Religion* the Magistrate shall set up, or wor-

Plut. in ejus vit. p. 203. Ed. Paris.

Κοῦφος καὶ εὐχερὴς πρότερον τῆς καὶ ὕστερον. Socrat. Hist. Eccl. l. 3. c. 11. Evag. Hist. Eccl. l. 3. c. 13, &c.

Treatise concerning Religion, Preface, p. 3.

worſhip God any way he ſhall appoint, than expoſe themſelves to a little cenſure and trouble. If the States under whom they live will have them to be *Proteſtants*, they'l be *Proteſtants*; and if they'l have them to be *Papiſts*, they'l be *Papiſts*. If they'l have them to worſhip God without *Ceremonies*, they'l worſhip him without them; and if they'l have them to worſhip him with them, they'l worſhip him with them. To be ſhort, they'l be as to matter of *Religion*, whatever their Governours will have them to be, & do whatever they will have them to do; thereby giving the world to underſtand that they are not made, as the Marqueſs of *Wincheſter* ſaid, *ex Quercu*, but *ex Salice*, not of Oak, but of Willow. A man may ſay to one of them, as *Tully* did to the man in his time: *As is thy Garment, ſo is thy Opinion; thou haſt one for home, and another for abroad.* Now this is a moſt unworthy and baſe frame of ſpirit, and a moſt wicked and ſinful practice, favouring rather of *Atheiſm* than of true Piety, or any Chriſtian *zeal*. It is quite contrary to the expreſs Command of God, who forbids *Conformity to the World*: It is quite contrary to the *honour*, importance, and ſecurity of *Religion*, that calls for our utmoſt *Zeal*, Seriouſneſs, and Exactneſs; it is quite contrary to that ſolemn *Oath* we entred into at our *Baptiſm*, whereby we ingaged to forſake the World, and keep Gods holy Commandments, and walk in the ſame all the days of our Lives: It is quite contrary to the *practice* of the faith-

ut veſtitum ſic ſententiam habeas; aliam domeſticam, aliam forenſem. t. 4. de fin. bon. l. 2. n. 64.

Rom. 12. 2.

faithful Servants of God in all Ages of the World: *The Righteous* (saith *Job*) *shall hold on his way, and he that hath clean hands shall be stronger and stronger:* The word דרך signifies such a *way* as is *distinct* from other ways, and such a *course* as is *different* from that which others take; and this the righteous man walks in stedfastly and constantly. Notwithstanding the *paucity* of those that joyn with him, and the *numerousness* of those that separate from him, yet he holds on in his way; notwithstanding all the flouts and taunts that he meets with from the Sons of *Belial*, for his holy *singularity* and *preciseness*; yet he does not like the *Weather* give again, but stands his ground and holds on his way. To go no further, how *fixed* and *stable* was *Job* himself, in the midst of those shaking Providences that befel him? Though God rent and tore him all to pieces, yet he remain'd still the same: *Till I die* (saith he) *I will not remove my Integrity from me*; *q. d.* Though I have lost my Children, and Estate, and Friends, yet I have retain'd my *Integrity*, and that I am resolved to take with me to my Grave; as naked as I am, I have one thing still, that is, my *Integrity*, and choose what befalls me, I am resolved to keep that: Though Satan should offer me *all* he hath *taken* from me in exchange of it, yet would I not part with it; though he should offer me as many *Kingdoms* as I have *boyles* in this diseased Body, yet I would not let it go: As my *Soul* is the *glory* of my *Body*, so is my *Integrity*

Job 17.9. *Pro more & consuetudine passim poni] omnibus hebraizantibus notum est.* De Dieu Animadv. in Psal. 50. 23. p. 345.

Job 27.5.

Integrity the *glory* of my *Soul*; and therefore whatever becomes of me, I'll not part with it: I'll sooner suffer the *Blood* to be preſt out of my *veins*, and the *Soul* out of my *Body*, than my *Integrity* out of my *Soul*. And how bravely did the *primitive* Chriſtians carry themſelves as to this matter? *Pliny* writing to *Trajan*, declares to him that ſuch was their *Zeal* and *Conrage* in the behalf of their God, that nothing could *ſtir* them from it; neither the imperious *checks* of the potent *Emperours*, nor the ſoft *language* of the eloquent *Orators*, could draw them from the Faith, but they ſtedfaſtly own'd it, and conſtantly perſevered in the defence of it.

Quorum nihil cogi poſſe dicuntur, qui ſunt revera Chriſtiani. Epiſt. l. 10. Ep. 97. p. 316.

5. Is ſinfull *moderation*, or over much *love* of *peace*. As there are ſome that with the *Sarmatians* are ſo ignorant and barbarous that they know not what *peace* means, and others that with *Pope Sixtus*, ſo at enmity with it, that they dye at the *name* of it; ſo there are others ſo in *love* with it, that they exceed in their eſteem of it; inſomuch that with the *Romans* they are ready to build *Temples* and *Altars* to it, and ſacrifice *truth*, *purity*, *holineſs* and all to it. Even amongſt thoſe that profeſs Chriſtianity and ſeem to bear reſpect to the *truth*, ſome are of ſuch a *lukewarm*, complying ſpirit, that they'l appear for it no further than they may do it with the maintenance of *peace*. Though they ſee the truth arraigned, condemned, and led away to be crucified, yet rather than they'l occaſion

Tanta barbarie eſt ut pacem non intelligant. Florus Hiſt rerum Rom. l. 4. c. 12. p. 403. *Audito tantùm nomine pacis obit.* Morn. Myſt p. 593. Plut. vit. Camil. p. 151. 2 Sam. 18. 5.

occasion any stir, by seeking to rescue it, they'l let it go. They make peace their darling, and thereupon when they see any occasion of difference arising, they cry out as
2 Sam. 18. 5. *David* did of his Son, *deal gently with the young man Absalom.* They would have all to deal tenderly with *it*, but as for *truth*, which is the *light* and *glory* of Israel, they care not what becomes of it. They have great care and pitty of *peace*, but little or none for *truth*. Though they see the *abomination of desolation stand in the holy place*; though they see the *worship* of God corrupted, his *ordinances* polluted, his *word* trampled under foot, the *discipline* of the Church utterly perverted, the *Ministers* and *servants* of God every where reproached and persecuted, and *religion* it self made the scorn of the multitude, yet rather than they'l have an hand in the disturbing of the peace, they'l not so much as open their mouths against it. Rather than they'l have the *noise* of an *hammer* in the *Temple*, they'l see the *pillars*, *walls*, with all the *strength* and *glory* of it, fall to the ground, and become a ruinous heap.
Plut. Vit. Brut. P. 994. *Brutus* layes it to the charge of *Tully*, that he was afraid of a *civil war*, but not of a *shamefull peace*. And so we may lay it to the charge of these men; they would rather sit down under the greatest *impurities* and *corruptions*, than open their mouths to speak against them. Nay many are so far from that *true* zeal, and *masculine* courage, they should

ſhould have for the truth, that they do not only refuſe to appear for it themſelves, but inveigh againſt ſuch as do; repreſenting them not only as *fooliſh, hypocritical, preciſe, proud,* but as *ſchiſmatical, ſeditious, factious*; as perſons againſt *order*, and *government*, againſt good *laws* and *cuſtomes*; as *diſturbers* and *troublers* of the peace. *Ahab* counted *Elijah* the *trouble* of *Iſrael*. And *Haman* laid it to the charge of the *Jews* that they were *diſobedient to the Kings laws*. And the adverſaries of *Jeruſalem*, told *Artaxerxes* that it was *a rebellious City, hurtfull unto Kings and Provinces*. And the unbelieving *Jews* at *Theſſalonica*, did as much for the *Apoſtles*; they ſaid they were the *men that turned the world upſide down*. And *Tertullus* calls *Paul* a *peſtilent fellow and a mover of ſedition*. And the *Janſenian* tells of the *Jeſuites*, that *after they have diſturbed the peace of the Church by their* horrid *doctrines which tend to the deſtruction of the precepts of Jeſus Chriſt, they make it their buſineſs to accuſe thoſe who endeavour the re-eſtabliſhment of them, as diſturbers of the Churches* peace. *After they have put things into diſorder* on all ſides *by the publication of their deteſtable morality, they treat as breakers of the publick* peace, *thoſe whoſe conſciences will not ſuffer them to* comply *with their deſigns*; *and who cannot endure that theſe* Phariſees *of the New Law, as they have called themſelves, ſhould eſtabliſh their humane* traditions *upon the ruines of the Divine.*

1 King 18. 17.
Eſther 3. 8.
Ezra 4. 15.
Acts 17. 6. 24. 5.
Additionals to the Myſtery of Jeſuit. p. 140, 141.

Divine. Thus he. This is the reward the ingratefull world gives the ſervants of Chriſt, for their *zeal* and *faithfulneſs* in his cauſe. Inſtead of encouraging them and joyning with them, they load them with the ignominious and hatefull terms of *rebellion* and *turbulency*, labouring thereby to make them odious, and fruſtrate their bleſſed endeavours.

Now this lukewarm frame of ſpirit, God doth every where declare againſt, and condemn, calling upon his ſervants to be *courageous* in his cauſe, to *quit* themſelves *like men*, and to *contend for the faith* he hath delivered to them. And they according to the truſt repoſed in them have done it, to the hazarding of all near and dear to them. What a peaceable man was *Moſes*? how apt to bear wrongs? how loth to revenge? he was *the meekeſt man upon the face of the earth.* Yet how exact and punctuall was he in the cauſe of God? When the *Iſraelites* were about to come out of *Ægypt*, and *Pharaoh* would have had them to have left their *flocks* and *herds* behind them, *Moſes* tells him to his face, *Our cattel alſo ſhall go with us, there ſhall not an hoof be left behind.* Had *Moſes* lived in our dayes, what cenſures and reproaches would this action have brought upon him? what, not obey the *King*? not obſerve his royal commands, and that in thoſe things as undoubtedly fall under his *cognizance* and *authority*? what, not leave an hoof at his *appointment*! what diſloyalty and irreligiouſneſs

Numb. 12. 3.

Exod. 10. 26.

nels is this ? *Away with ſuch a fellow from the earth, for it is not fit that he ſhould live.* This no doubt would have been the langnage of many amongſt us, againſt this faithful ſervant of God. But we muſt not meaſure the proceedings of good men, by the fooliſh, partial judgements of carnal ones, who would rather ſee the intereſt of God and his Kingdom periſh and come to nothing, than expoſe themſelves to the leaſt hazard in preſerving it. Act. 22. 22.

To this example of *Moſes*, we may add that of *Paul*; What a *peaceable* man was he ? who ever loved *peace* more, deſired it more, preached it more, wrote for it more, or endeavoured it more then he ? yet would not he *give place to the falſe Apoſtles by ſubjection, no, not for an hour.* What, *not for an hour ?* who in ſuch a juncture of things would not have born much longer ? but he would not do it: he would not *lye for God*, or uſe any indirect, baſe means for the bringing about of his deſign. Gal. 2. 5.

And if we come to after-times, we find the *orthodox* Chriſtians carryed themſelves after the ſame manner. They would rather hazard all, then part with one *ſyllable*, nay one *letter* of that name wherein the *divinity* and *honour* of Chriſt was concerned. When the *Arrians* deſired them to admit one *word*, nay but one *letter* more into their *Creed*, that is, to uſe ὁμοιούσιον, inſtead of ὁμούσιον, promiſing that if they would do it, they would be Theodot. Hiſt. Eccl. l. 2. c. 18, 19.

at peace with them, yet they would not do it. Id. l. 4. c. 12. And we read likewise of *Basil*, that when the *Prefect* asked him for a time to obey, and not suffer so many *Churches* to be troubled for a *small subtilty* of opinions, he told him, that those who are instructed in the holy *oracles* are not suffered to alter one *syllable* of divine determinations, but for them are to endure (if called to it) all kinds of death.

Nay we may learn this lesson from the very enemies of the truth themselves. For, when *Cassander* taught that Princes ought to find out some way of *peace* betwixt the *Catholicks*, *Lutherans* and *Calvinists*, and in the mean time to allow every one his own faith: *Bellarmine* was much displeased, and blamed him for it; alleadging that the holy *fathers* taught we must not only keep the articles of the *Creed* inviolable, but all other *dogmata fidei*, or points in religion, though they seem but small. And, writing to *Blackwell*, *Arch-priest* here in *England* about the *Oath* of *Allegiance*, he thus courts him, and his party. *I suppose* (saith he) *there are not wanting amongst you, those who say, they are but subtilties of opinions, that are contained in the Oath that is offered to the Catholicks, and that you are not to strive against the Kings authority for such a little matter. But there are not wanting also amongst you, holy men like unto* Basil *the great, who will openly avow, that the very least syllable of Gods divine truth, is not to be corrupted though many*

t. 2. *de Laicis* l. 3. c. 19:

See his Letter to *Blackwell* in K. *James* his works. p. 261.

torments

torments were to be endured, and death it ſelf ſet before you. Now if *Papiſts* thus ſtand ſo much on their *minuta dogmata*, why ſhould not we? If they oppoſe the *Caſſandrian* reconciliation, its ſure time for us to do it. If they refuſe to cloſe with us becauſe we obſerve not the *preſumptions* of men, we may ſure well refuſe to cloſe with them, when they obſerve not the *inſtitutions* of God.

6. Is *fear* of ſuffering. Sin and wickedneſs long ago got to ſuch an height in the world, and the ſpirit of *Cain* and *Eſau*, works ſo furiouſly in the men of this age, that its become dangerous to worſhip God in the way he hath appointed. And ſuch is the timerouſneſs and faint-heartedneſs of many profeſſing religion, that rather than they'l ſuffer for him, they'l forſake the worſhip he hath ſet up, and cloſe with that which is ſet up by men. While the *Sun* ſhines, the *way* is fair, and the *coaſts* are clear, they cry up religion to the clouds, and are ready upon all occaſions to ſay, *come with me, and ſee my zeal for the Lord*; but when ſtorms ariſe, and troubles approach, they begin to conſult, not how they may *glorifie* God by ſuffering, but how they may *provide* for their own ſafety. *Plato* knew much of God, but (as *Joſephus* ſhews) durſt not ſet it down *for fear of the people.* And *Lactantius* charges the ſame upon *Tully*: *Thou dareſt not* (ſaith he) *undertake the patronage of the truth for fear of the priſon of* Socrates. And

2 King. 10. 16.

Cont. Appion. l. 2. verſ. fin. Socratis *Carcerem times ideoq; patrocinium veritatis ſuſcipere non audes:* De Orig. Error. c. 3.

Colebat quod reprehendebat, agebat quod arguebat, quod culpabat adorabat. De Civit. l. 6. c. 10.

Auguſtin. doth as much for *Seneca*; he ſpends a whole *chapter*, in ſhewing how he held the truth in *unrighteouſneſs*: telling us how he *reverenced* that which he *reproved*, *did* that which he *condemned*, and *worſhipped* that which he found *fault* with. Though theſe wiſe men ſaw the *vanity* of the heatheniſh *Deities*, and the worſhip that was given to them, and looked upon them as utterly unworthy of reſpect, from wiſe and ſober men, nay ſecretly *ſcorned* and *derided* them, yet would they not openly declare againſt them, and that for *fear* of the people, who ſo much doted on them.

And not only they, but divers others who lived in places of greater light, have ſhrunk from the truth, and declined the maintaining of it, meerly upon the account of ſuffering. The *young man* our *Saviour* had to deal with, that had gone ſo far in religion, and made ſuch a ſhew of reſpect to him, no ſooner hears talk of parting with his *eſtate* for him, but he bids him *farewell*. He comes to Chriſt with ſo much ſeeming *zeal*, as if he wanted nothing, but a little inſtruction to make him perfect, and fit him for the *Kingdom* of *Heaven*. He bears it out, as if he had been ready to have laid himſelf, and all he had down at the feet of Chriſt, but the iſſue ſhews he meant no ſuch thing; he no ſooner hears that he was like to coſt him ſo dear, but he preſently turns his back upon him, and leaves him. Like a young *traveller* undertaking

Matth. 19. 22.

taking a voyage, he is confident at the firſt, but being come to the water ſide, and there beholding the unrulineſs of the *waves*, and what dangers the angry viſage of the boyling *Seas* threatens him with, his countenance preſently falls, and he becomes another man. Whiles our *Saviour* ſpeaks to him of things in general, he hath his anſwer ready, but when he deſcends ſo far as to require him to *ſell what he had, and give it to the poor*, then he hath no more to ſay; then he ſhews whether it was *Chriſt* or the *world*, that lay next his heart.

In like manner *Nicodemus* and *Joſeph* of *Arimathea*, were men that loved Chriſt, and believed his doctrine, yet were ſo *fearfull* of bringing themſelves into *trouble*, that they durſt not publickly own him; for the Evangeliſt tells us, that the one of them came to him *by night*, and the other *ſecretly*. They were great men, and by their open teſtimony, might have done much good, but they were ſo fearful of being called in queſtion, and of having a ſtir made about it, that they came to him at ſuch times, when they might not be taken notice of. John 3. 2. 19. 38. Mark. 14. 50.

But to leave them, how ſhamefully did the *Apoſtles* themſelves miſcarry in this particular? when the multitude came to apprehend Chriſt, *they all forſook him and fled*. As the *rain* wet and weakened the *Perſian* bows, ſo *afflictions*, and diſcouragements, do often damp the ſpirits of good men, and cool their zeal to *Ad hoc imbre, qui ſubitò ſuperfuſus minâ felicitate Perſicos arcus corruperat, &c.* Florus hiſt. rerum Rom. l. 2. c. 8. p. 185.

to Christ and his cause. Thus it hapned to the *Disciples*; the *swords* and *staves* of the multitude, frighted them away from Christ, and made them forsake him, and flee. Some are of opinion, that they did not sin, in forsaking him, thinking those words of his to the souldiers, *if ye seek me, let these go their way*, discharged them, from attending on him. But I conceive they sinned in it, and that very grosly; For, 1. The Evangelist expresses this act of theirs by the term *forsaking*, which I can hardly think he would have done, had it not been sinfull. 2. It was against their expres *promise*, whereby they all of them obliged themselves to own him and cleave to him, though it cost them never so dear. *This promise* (saith a man of rare learning) *as it was made by all the Apostles, so it was broken by them all.* 3. Thereby they much dishonoured Christ and his cause, rejoyced such as were his enemies, and hardened them against him. What might better serve their malicious purposes, as an argument against him, then that his own very followers, forsook and disowned him. 4. Several writers of eminent note interpret it an act of very much cowardise and weakness. *Gerhard* saith, this flight of theirs, was not a *slight* matter, but a great *offence*. And the *Author* whom I mentioned before, reckons it amongst their *errours* in *manners*. As for the words alledged for their dismission, though they *obliged* the Souldiers to let them go,

John 18.8.

Dr. *Jo. Rainold.* Conf. with *Hart.* ch. 3. div. 1. p. 97. *Hæc discipulorum fuga, non fuit leve quoddam peccatillum sed grave delictum.* Harm. Evang. c. 4. in loc. *Moribus lapsi sunt quum à Judâ proditum Christum deseruerunt.* Thes. 1. p. 76.

go, yet did they not diſoblige the Diſciples from following him, or juſtifie their cowardly forſaking him.

Summer *birds*, when Winter comes, hide themſelves in hollow trees, and ſo did theſe I have mentioned; and ſo do all temporizing *formaliſts*, that preferr a little worldly traſh before the *Glory* of God, and a good *Conſcience*. So long as the Sun ſhines on *Jeruſalem*, they own it, and every man ſaith he *was born there*; but when a cloud is over it, Pſal. 87.5. then they diſown it, and are ready to cry with the children of *Edom*, *raſe it*, *raſe it*, Pſal. 137.7. *even to the foundation thereof*. Now this is a moſt unworthy & ſinfull courſe, with greateſt indignation to be abhorred, and with greateſt care to be avoided by all ſuch as are true hearted to Religion, and that deſire that Chriſts Kingdom may *come*, and be *ſet up* in the world. What greater diſgrace can men do to Religion, than for every ſhowr of rain that falls, run away from it, and forſake it? what kind of thoughts will thoſe that are without, have of *Religion*, when they ſee us make ſo *light* of it? They'l think its a poor kind of *Religion*, when it is not worthy to be *ſuffered* for. What will they take it to be, but a meer *fable*, when they conſider it ſpeaks of ſuch *great* matters, and yet ſee we will not endure the leaſt *hardſhip* for it? Apoſtacy is a ſin highly diſhonourable to God, and prejudicial to the truth, and therefore God complains of, upbraids, and declares his diſpleaſure againſt a people when they ſhrink

back upon the ſight of approaching *troubles*, and refuſe to ſuffer for him. He long ago laid it to the charge of the *Jews*, that they were
Jer. 9. 3. *not valiant for the Truth.* Valiant, they were, as any people in the World, but not for the Truth. They were couragious for *themſelves*, but cowardly for *God.* And this was an aggravation of their Cowardize; for this ſhew'd it proceeded not from any natural *imbecillity* of the affections, but from want of true *Piety*, which if they had had, they would have been as valiant for him as they were for themſelves. And what by one Prophet he lays to the charge of the *Jews*, he doth by another lay to the charge of the *Iſraelites*; *Ephraim* (ſaith
Hoſ. 7. 11. he) *is like a ſilly Dove without heart.* At other times *Ephraim* had ſpirit enough, but when he was to ingage for God, then he had no *heart.* And thus it is with many amongſt us: they have heart enough for *themſelves*, but none for *God.* If they ſee their Names, Eſtates, or carnal Intereſt, any way touched, they are all on a *fire*, and ready to be burnt up with the *flames* of their own *zeal*: but they can ſee the Name, Truth, and Intereſt of God aſſaulted and torn all to pieces, and never ſtir. In their own matters, they are as if they were all *heart*, but in the Cauſe of God, they are as if (with *Ephraim*) they had no *heart* at all. Oh it's ſad that men ſhould have an *heart* for themſelves, and none for God; that they ſhould have courage in their *own* Cauſe, and none in his. This God takes unkindly, and will ſeverely puniſh.

Though

Though God call us ſometimes to *ſuffer* for him, yet we need not think much at it, for he promiſes us ample *recompence*; he engages that whatever we ſuffer for him in our Names, Enjoyments, Relations, Friends, Liberty, or any other thing, he will abundantly make us amends. *Verily* (ſaith Chriſt) *I ſay unto you, That ye which have followed me in the Regeneration, when the Son of man ſhall ſit in the Throne of his glory, ye ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael: And every one that hath forſaken Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, for my Names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting Life.* Suffering then, for Chriſt and Religion, is rather a kind of *gainful* Merchandize, than any real *loſs*. Who ever counted it loſs, to part with a ſumm of money upon good ſecurity, to receive it again at ſuch a time with due *Intereſt*? why, this is the Condition of the Servants of God. He is ſo well pleaſed with their Sufferings, that he ingages to make up whatever they loſe upon his account. He aſſures them that whatever they part with for him, they ſhall have it repayed to them, an *hundred* times over; and ſurely that's good *intereſt*. But yet, leſt that ſhould not be thought enough, he tells them, that in the end they ſhall inherit *everlaſting Life*. And upon theſe and ſuch-like grounds, the Servants of God have in all Ages ſtood up in the defence of *Religion*, and his true Worſhip, notwithſtanding all the Mat. 19. 28, 29.

the miſeries they thereby rendred themſelves liable to ſuffer. Though the Enemies of God and his Truth, inflicted on them the greateſt tortures, the Devil, with all his malice and ſubtilty, could help them to invent, yet they entertain'd them *cheerfully*, and endur'd them *patiently*; and not only ſo, but rejoyced in them, as *Enſigns* of higheſt honour, praiſing God, that he would make uſe of them to ſuffer for his Name, and bear witneſs to his oppreſſed Truth. Nay, ſometimes they were acted by ſuch a ſpirit of heroick Zeal, that they deſired Sufferings, and put themſelves upon them. When the *Prefect* urged *Baſil* to comply with the *Emperour*, and threatned him with death, if he denied: he gave him this reſolute and ſtout anſwer, *Thou threatneſt me with death* (ſaith he) *and I would it would fall out ſo well on my ſide, that I might lay down this carcaſe of mine in the Quarrel of Chriſt, and in the defence of his Truth, who is my Head and Captain.* And when the *Prefect* preſſed him to remember himſelf, and obey the *Emperour*, he rejecting all, told him, *What I am to day, the ſame thou ſhalt find me to morrow.* And in like manner *Luther* profeſſed to *Spalatine*, That he *rejoyced* with all his heart that God called him to *ſuffer* for ſo good a *Cauſe*, acknowledging himſelf unworthy of ſuch a *favour*. To theſe, were it needful, I might add the Examples of multitudes more of bleſſed Saints, who cheerfully hazarded all for Chriſt while they were on Earth, and now are receiving

Socrat. Eccleſ. Hiſt. l. 4. c. 26. gr.

Gaudeo toto corde mihi pro optima cauſâ inferri mala, neq; dignus ſum tantâ vexatione. Ep. ad Spalat. fol. 287.

ving their Reward with him in Heaven: But the caſe is ſo well known, that none except ſuch who are ſtrangers in *Iſrael*, can be ignorant of it, and therefore I ſhall forbear.

Now things being thus, what ſhall we think of thoſe that make temporal *impunity* and outward *ſafety*, their very Rule, aiming at it in all their Deſigns, and framing all their Proceedings in a way of ſubſerviency to it? They will either *continue* in their preſent Religion, or *part* with it; either be of *one* way, or *another*, ſo they may but ſleep in a whole skin, and preſerve themſelves from trouble. They will diſhonour *God*, venture their *Souls*, or do any thing rather than expoſe themſelves to danger. If Providence call them to ſuffer for the Truth, they'l find out an hundred unheard-of, impertinent ſilly diſtinctions, but they'l evade it. When ever their Souls upon any Convictions begin to talk of Suffering, they preſently take them & *rebuke* them, ſaying as *Peter* to Chriſt, *Be it far from thee, this ſhal not be unto thee.* Certainly ſuch perſons as theſe are an offence to Chriſt, and favour not the things that be of God, but the things that be of Men. Mat. 16. 22.

And thus I have ſhewed you, both the *impediments*, that hinder men from worſhipping God in *Spirit*, and thoſe likewiſe, that hinder them from worſhipping him in *Truth*. Let us now ſee how far we are concerned in them; how far they, or any of them, ſtand in our way, and accordingly let us get them remo-

ved.

ved. The worſhipping of God in *ſpirit* and in *truth*, is the Worſhip he would have; this he will only *accept* of, and this he will only *reward*: and therefore let us be ſure to worſhip him with this kind of Worſhip, not ſuffering our ſelves by any endeavours, or means whatſoever to be taken off it. It is but a while, and *Jeſus* Chriſt who inſtituted this Worſhip, will come again and vindicate it againſt all that oppoſe it. It is but a while, and
Joh. 2. 15. he will come to his *Temple*, whip out the *Buyers* and *Sellers*, and purge it from the impurities and defilements, that cleave unto it. It is but a while, and he will call all Nations down into the Valley of *Deciſion*, and there he will plead with the *Troublers* of his Church, and ſuch as have muddied the Waters of his *Sanctuary*, and polluted thoſe Silver Streams with their ſinful mixtures, and then it will appear whether the outward *ceremonious* worſhipping of God, or the worſhipping of him in *ſpirit* and in *truth*, be the true Worſhip.

In the mean time, lets keep cloſe to *God*, ſtudy our *duty*, and both cheerfully and conſtantly (notwithſtanding all the troubles we may thereby expoſe our ſelves to) perſiſt in the *performance* of it. Though men frown upon us, and threaten us with *Cenſures*, *Impriſonment*, *Baniſhment*, *Confiſcation*, and all the evil humane might and cruelty can do us; yet let's not be moved, but count our ſelves happy we have an opportunity to do, or *ſuffer* any thing

thing whereby we may teſtifie our reſpect to ſo good a cauſe. Whoſe is all we have but Gods? and for what end did he put it into our hands, but that we ſhould lay it out for him? As therefore the *primitive* Chriſtians *ſold their Lands and Houſes, brought the prices thereof, and laid them down at the Apoſtles feet*; So let us bring our *Eſtates, Enjoyments, Liberties, Lives*, and all we have, and lay it down at the feet of *Chriſt*, being willing to *ſacrifice* all, ſo we may but further his oppoſed Intereſt, and bear witneſs to his deſpiſed Truth. Act. 3. 35.

Bucer in an Epiſtle to *Calvin*, tells him, That there were ſome that would willingly *redeem* to the Commonwealth, the ancient *liberty* of worſhipping Chriſt with their *very lives*. True *Grace* and Chriſtian *Zeal*, are of an heroick nature, ready to endure any thing for Chriſt, his Worſhip, and Truth. If therefore we will evidence our Grace to be true, and our Zeal to be Chriſtian, we muſt be willing to ſuffer. It is a vanity to think of paſſing to Heaven without *ſuffering*; the Saints have hitherto found the way thither paved with *troubles*, and we may not think of finding it otherwiſe now. *Conſtantine* the Great, as *pioufly* as *wittily*, told *Acteſius* the *Novatian*, that if he would not take up with *Perſecution*, and ſuch like dealing, he muſt provide him a *Ladder*, and climb *alone* to Heaven. Unleſs we will either be content *without* Heaven, or find ſome *other* way to it, than the Saints have yet found, we muſt

Superſint & qui velint libenter redimere, vitâ ſuâ Reipublicæ priſtinam colendi Chriſti libertatem. Ep. 96. p. (mihi) 203.

Socrat: Hiſt. Eccl: li. 1. c. 10: gr:

muſt look for *troubles*. They have been found in the way of Heaven hitherto, and ſo they will be to the end of the World. If then, we will go the way of Heaven, let's make account to *meet* with them, and *prepare* for them; and when they fall upon us, let us with all holy *ſubmiſſion*, and Chriſtian *cheerfulneſs* undergo them. In a word, whatever comes of it, whether Proſperity or Adverſity, Liberty or Bonds, Life or Death, ſince God hath made it our *Duty*, let us make it our *Practiſe*, to worſhip him in *Spirit* and in *Truth*.

FINIS.

ERRATA:

In the Margent: Page 18. for *Judel*, read *Tudel*; p.27. f. *& abrogare*, r. *abrogari*, *&*; p.36. after *fumus*, add *&*.

In the Book: P.37. l.30. for *it*, r. *in*. p 40. l. 2. for *ſhould*, r. *would*. p.63 l.4. for *traation*, r. *tradition* p.64. l.13. for *call*, r. *calls*. p.67. l.15. for *higer*, r. *higher*.